



‘YANCIN GUDANAR DA ADDINI

Kananan Addinai a Amirkha



Gwamnatin Amirkha /watan Agustar 2008 Fitowa ta 13 / Lamba 8
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Bangon Mujalla: ‘Yan kuye-kuyen fungiyoyin mabiya addinin protestants sun fi dubu 110, dake Amirkha, wadanda suka hadu suka zama wani bangare na Babbar Kungiyar Balagaggun Kiristoci, mai suna Anabaptist movement of Christianity, wadanda kuma mabiyanta sun zo Amirkha ne daga kasashen Turai, tun cikin Karni na 17. Dangin Howard, dake yankin Sparta, na Jihar Tennessee, suna wakokinsu na mujami'a ne, a gidajensu. Ofishin Shirye-shiryen Watsa Labarai na Duniya, na Gwamnatin Amirkha, yana wallafa wannan mujallar ce, mai suna *eJournal USA*, a kowane wata. Wannan fitowar ma, za ta bincika manyan al'amurra ne da Amirkha da kasashen duniya ke fuskanta, kazalika da sauran al'amurran rayuwar fungiyoyin Amirkha, da zamantakewarsu da tunaninsu da kuma cibiyoyinsu.

Akan wallafa sabuwar mujallar, a cikin harshen Turanci, a kowane wata, daga bisani kuma a fassara ta a harsunan Faransanci da Portugues da na Russian da kuma na Kasar Spain, watau Turabulus. Har ila yau, akan fassara wadsansu wallafe-wallafen mujallar a cikin harsunan Larabci da na China da kuma na Persian. Amma ana sanya wa kowace Mujalla lambar kundin fitowarta da kuma lambarta.

Duk kuma ra'ayoyin da aka bayyana, a mujallolin, ba su da wata nasaba, ko alaka da ra'ayoyi ko manufotin gwamnatin Amirkha. Gwamnatin Amirkha ba ta da alhakin duk wani abinda aka buga, ko aka ci gaba da nunawa a shafukan yanar-gizo, wanda ke da alaka da mujallar. Wadanda suka buga, ko suka nuna ne, ke da alhakin dukan abinda ka taso. Mai yiwuwa kuma a juyi wadsansu labarai, ko hotuna, ko kuma zane-zane, to, amma a san cewa suna da tambarin mallakar basira, wadda dole sai an samu amincewar masu wannan mallakar, a mujallar.

Ofishin Shirye-shiryen Harkokin Watsa Labaran Duniya, zai buga wannan fitowar da kuma sauran wadanda aka wallafa, a bay, a yanar-gizo mai sunan <http://www.america.gov/publications/ejournalusa.html>. Idan kuma akwai wani korafi, to a aike shi zuwa ga ofishin jakadancin Amirk, mafi kusa, ko kuma zuwa ga: Editan Mujallar *eJournal USA*, dake IIP/PUBJ, Ofishin Gwamnatin Amirk, Titi mai Lamba, 301 4th, Kudu-maso-Arewacin Birnin Washington, DC 20547, Amirk, ko yanar-gizo mai sunan: eJournalUSA@state.gov

Game Da Wannan Fitowar

“Majalisa ba za ta kafa wata doka ba, da za ta kare wata fungiyar addini, ko kuma ta hana ‘yancin gudanar da hakan....”



Shugaban addinan Kasar Amirk ne, suka taru a Dandalin Tunawa da Lincoln, da Birnin Washington, D.C., a wani bikin zaman lafiyar fungiyoyin addinai da aka shirya.

Zaman farko na Majalisar Amirk, ya yi kari ne da Kwaskwarimar Farko a Tsarin Mulkin Amirk, don zama wani bangare na Batun ‘Yancin Dan Adam na 1791, lokacin da ake cikin juyayin yakin neman ‘yanci. Amma batun ‘yanci da walwalar gudanar da addini ta girmi kasar kanta.

Yau fiye da shekaru 100 kc nan, tun kafin shekarar ta 1657, jama’ar Kasar Armenia, watau *Flushing*, dake Sabuwar Amsterdam, a Daular Kasar Netherlands, suka yi bijire wa gwamnansu, wanda ya hana gudanar da wani addinin da ya saba wa na su, da kada ya kuskura ya gurfanar da shugabanin Kungiyar Kiristocin Ingila, na wannan lokacin da aka sani da sunan Quakers. Sun kuma gabatar da boren nasu ne, a rubuce, wanda suka sanya wa suna Boren Kungiyar Kiristocin Addinin Kasar Armenia, watau *Flushing Remonstrance*.

An daure wadansu daga cikinsu, bayan kuma wadansu shekaru ne, ‘yancin gudanar da addini, ya zo kasarsu. Yau, a yankin Flushing, dake Birnin New York, akwai wuraren gudanar da addinin wadannan jama’ar fiye da 200, wanda dukan yawansu bai wuce, wani dan karamin murabba’i ba, inda har yanzu ake tunawa da wadannan mazan-jiyan na daular Karni na 17, domin da dama daga cikin wadannan tsaffin mazauna Amirk, sun daga akan ‘yancin gudanar da addinin da fiye da Amirkawa miliyan 300, ke amfana da shi, a Amirk.

Wakilan mujami’o’i da sauran wuraren gudanar da addinai da kuma masallatai, a dukan fadin kasar, komai kuma fankantarsu, suna sane da cewa, wannan Kwaskwarimar Farko ta tsarin mulki, tab a su ‘yancin gudanar da addinin da kowanensu ya zaba, suna kuma cudanya da kowanc jinsin jama’ a dake Amirk. Hatta wadanda ba su bauta komai, suna da kariyar wannan dokar.

Amma a wani lokacin, saboda irin bambancin da ake da shi a Kasar Amirk, wadansu mutane, ko kuma wadansu cibiyoyi, kan saba da juna, inda har takan kai, a nemi bambancewar addinai. Muddin kuma irin haka ta faru, Amerikawan sukan garzaya kotu ne, kai har ya zuwa Kotun Koli, don bin hakkinsu. Ita kuma Kotun Kolin ce, ke da alhakin fassara hakikanin abinda dokar tsarin mulkin ta tanada, dangane da ‘yancin gudanar da addini, a kasar da yawan jama’arta ya rubanya har gida 100, tun lokacin da aka zartar da hukunci, akan wannan Kwaskwarimar ta Farko.

Wadannan hukunce-hukuncen kotunan, na yau da kullum, su ke sa ake gudanar da harkoki a makarantu da asibitoci da wuraren aiki da kuma sauran wuraren da jama’ a ke hulfa.

Babu irin yadda ba a gwada hakuri game da addini ba, kamar yadda wadansu shesfanun mutane ke yi, kamar yadda ake gani, kodayaushe, a Amirk, don ganin an canja wannan girkakkar dokar.

A yau, wannan kasar sai kara kumbura take yi, saboda yawan sababbin baki da cudanyar al'adu. A wannan zamanin, mai yiwuwa 'yancin na gudanar da addini ya fuskanci wadansu matsaloli, amma dukan kwararrun da suka tantauna wannan al'amari, a shafukan wannan mujalla, suna da imanin cewa, kananan addinai na Karni na 21, har ma wucewar haka, za su amfana da kariyar da wannan kuduri na Karni na 18 ya yanke hukunci a kai, game da 'yancin gudanar da addini.

—Edita



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‘Yancin Gudanar Da Addini Ga Kananan Addinan Dake Amirk

Muhimmancin Kudurin Zamantakewa

3. Cika Alkawarin ‘Yancin Gudanar da Addini

Daga Diana L. Eck, *mawallafiyar Littafin Sabuwar Amirk Mai Tafarkin Addini, A New Religious America*. A matsayin Kasar Amirk, wadda ta fi kowace kasa yawan mabiya addinai, dabam dabam, jama'arta da daman a daidaita kawunansu da gaskiyar wadannan bambance-bambancen na addini.

7. Bambancin Addini A Tsohuwar Amirk

Daga Catherine L. Albanese, *mawallafiyar Littafin Jumhuriyar Kwazo da Tunani Kan Tarihin Al'adun Addinan Kasar Amirk, A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion*.

Asalin bambancin addini a Amirk, ya samo tushe ne tun daga lokacin mulkin mallaka, yayinda zaman lafiyar harkokin al'adu ke da tsohon tarihi.

12. Kason Harkokin Addini

Daga Brian J. Grim and David Masci, *Jami'in Harkokin Nazari, a Taron Harkokin Addini da Yanayin Rayuwa na Pew*.

Misalin kashi 80 cikin 100 na kiristocin Amirk, amma ba sauran addinan duniya ba, na samun karuwar jama'a.

Doka

16. Hukuncin Kotuna Ga ‘Yancin Gudanar da Addinai

Daga Andrew C. Spiropoulos, *Darektan Cibiyar Nazarin Dokokin Tsarin Mulki da Harkokin Gwamnati, dake Makarantar Koyar da Ayyukan Shari'a, ta Jami'ar Shari'a ta Birnin Oklahoma*.

Gardandamin kawai, tsakanin wadansu mutane da kuma kananan hukumoki na nuna yadda kotuna ke yanke hukuncin, ya-Allah idan an keta dokar 'yancin gudanar da addini.

21. Hukuncin Kotun Koli Game Da Tabbatar Da ‘Yanci Addini

Takaitattun hukunce-hukuncen da kotuna ke yanke wa game da 'yancin gudanar da addini, a cikin shekaru 100.

23. Kare ‘Yancin Gudanar Da Addinai, A Duniya: Wani Al'amari Ne Na Duniya

Daga John V. Hanford III, *Jami'in Jakadancin Amirk game da ‘Yancin Gudanar da Addini, a Duniya*.

Amirk na taimaka wa gwammatocin kasashen duniya wajen bayar da kariyar gudanar da addini.

Hakičanın İmani

25. Daidaita Aiki Da Addini

Daga Christopher Connell, *wani dan jarida*.

Karuwar bambanci a wuraren aiki ta zama karfen kafa.

29. Kungiyoyin Hadin Kan Addinai

Daga Gustav Niebuhr, *mawallafin Littafin Neman Hadin Kan Addinai a Amirk Ya Fi Karfin Hakuri Kawai*.

Beyond Tolerance: Searching for Interfaith Understanding in America

Kungiyoyin Addinai a Amirk sun fara daidaita bambance-bamhancensu da tabbatar da fahimtar juna.

32. Karin Bayanai

Muhammadin Kudurin Zamantakewa

Cika Alkawurran 'Yancin Gudanar Da Addini

Daga Diana L. Eck



An budec wannan wurin bautar nc, daf da Birnin Hampton, dake Minnesota, a cikin 2007, don biyan bukatum dimbin mabiya addinin Buddha dake yankin. Wani shagalin da aka share kwanaki hudu, ana yi, ya janyo hankalin mabiya addinin Buddha daga ko'ina cikin duniya.

Biyu daga cikin manyan Kudurorin Amirkha sunc bayar da iznin walwalar addini da kuma rarrabc harkokin mujami'u da gwamnat. A lokacin da aka kafa jumhuriyar, fiye da shekaru 200, mafi yawan jama'ar Amirkha kiristoci ne. Tun kuma wannan lokacin, kamar yadda wannan mawallafin ya zayyana a littafinsa, mai suna Sabuwar Amirkha Mai Tafarkin Addini, Amirkha ta zama wata Kasar dake da dimbin bambancin addini, musamman kusan shekaru 70 da suka shude. Diana L. Eck, farfesa ce a fannin dangantakar addinai da kuma nazarin Kasar India, dake Sashen Al'adu da Kimiyya, kuma wakiliya ce a Sashen Nazarin Addini na Jami'ar Harvard, dake yankin Cambridge, na Massachusetts.

Wannan katuwar tulluwar ta wani masallacin ne dake da hasumiyoji, wadanda ake hange daga gonakin bayan garin Toledo, na Jihar Ohio.

Za ka iya ganinta da ka dumfarro babbar hanyar shiga gari. Sai kuma wani katafareni wurin ibadar Hindu, da butunbutumin giwa, daf da tudunkar shiga wurin, a wani gefen dan tsauzin dake yammacin gefen birnin Nashville, na Jihar Tennessee. Akwai kuma wani wurin ibadar mabiya addinin Buddha, da makarantarsu, dake da shigen shigifar kudu masu gabashin Kasar Asia, can cikin gonakin kudancin garin Minneapolis, dake Minnesota.

Wuraren ibadu dake doron Kasar Amirkha, sun canja matuka, a cikin shekaru 40 da suka wucc, canjin mai dimbin yawa, a cikin lokaci guda. Al'amarin ya fara ne da "sababbin baki," da suka barko, gabulin Dokar Izmir Shige da Fice da kuma Zama Dan Kasa ta 1965, lokacin da jama'a daga ko'ina cikin duniya suka taho Amirkha, suka kuma zama 'yan kasa. Haka kuma suka zo da addininsu na duniya, irin su Musulunci da Hindu da Buddha da Jain da Sikh da Zoroastrian da kuma na kasashen Afrika da na bakar fatar tsibirin Caribbean.



Wadansu alamomi nc, a wani karamin gari mai suna Elko, dake Nevada, masu nuna wa baki mujami'o'in da jama'arsu ke gudanar da ibada, wadanda ba su wucc su dubu 20 ba.

Wadanan mabiya addinan, da dama, sun yada zango ne a kauyukan Kasar Amirkha, don dai samun wurin zama da kuma ci gaba da addinansu, ko a dakuna, ko gabun shaguna da ofisoshi, ko kuma wuraren ajiyar kayayyaki dake karkashin kasa da kuma garejin motoci, wanda da wuya ka san suna wurin. Amma tun farkon shekara 1990, aka fara ganin alamunsu. Ba kuma dukan Amirkawa suka lura da irin wannan masallacin na Toledo ko wurin ibadar Hindu na Nashville ba, amma sukan ga irin wadannan wuraren ibadar a yankunansu. Sai suka zama wadansu gine-ginen dake nuna alamomin sababbin addinai a Amirkha.

Misali, Amirkawa sun san cewa, likitocin dake magance cututtukan cikin ciki da masu fisla da ma'aikatan aikin jinya, mafi yawansu duk 'yan asalin Kasar India ne, amma ba su taba tunanin cewa, wadannan kwararrun ma'aikatan harkokin lafiyar na da wani addinin rayuwa ba, da sukan dan dakata, don yin addu'o'i, da safe, a wuraren dake gidajensu, inda har sukan kawo 'yar tsarabar 'ya'yan itatuwa da furanni ga malamansu na wuraren ibada na Shiva-Vishnu, ko kuma yawan mabiya addinin Hindu ya wuce miliyan daya. Mun dai san bakin dake fitowa daga Kasashen Mexico da kuma Tsakiyar America, ko kuma yawan masu amfani da harshen Kasar Spain, dake garuruwanmu, amma ba mu gane irin tasirin da suke da shi ba, ga kiristoci mabiya darikun Katolika da Protestant, a Amirk, da kuma irin wakokin dake suke yin a ibada.

Yaduwar Jama'a

A kodayaushe masana harkokin tarihin Amirk kan ce kasa ce ta mabiya addinai da dama. Wata makekiyar kasa mai yadon jama'a, tun kafin zuwan turawa, a gabar tekun kasar. Dimbin bambancin addinan, a yau, ya ci gaba tun daga yankin Piscataway, na Maryland, har ya zuwa yankin Blackfeet, na Montana. Su ma jama'ar da suka ratso Tekun Atlantic, daga Kasar Turai, na da bambancin addinai, irin na kasar Spain da mabiya darikar Katolika daga Faransa da kuma masu bin darikar Anglicans da masu addinin balagagguna Quakers da Yaudawa da kuma tubabbun kiristocin Kasar Netherlands, bambancin da ya ci gaba da fadfa, a Karni da dama. Mafi yawan jama'ar Afrika, sun iso gabar ruwanmu ne, a matsayin Musulmi, bayi.

Su kuma jama'ar kasashen China da Japan, sun zo cin arziki ne, a wuraren hakar ma'adinai, inda suka kawo gaurayen addinin Buddha da Tao da al'adun addinin Confucious. Su kuma yahudawan Gabashin Kasar Turai da mutanen Kasar Ireland da mabiya darikar Katolika na Kasar Italia, sun kwararo ne a Karni na 19. Duka bakin kiristocin da musulmi sun fito ne daga Gabas ta Tsakiya. Jama'ar Punjabi kuma daga India, a farkon shekarun Karni na 20. Mafi yawansu kuma mabiya addinin Sikh, wadanda suka yada zango a yankin California, inda suka gina mazauninsu, na farko, da ake kira *gurdwaras*, da wuraren ibadar Sikh, suka rifa auratayya da matan Kasar Mexican, inda suka samar da wata al'adar kabilu biyu, na Sikh da kabilun kasar Spain. Labarun wadannan jama'ar yana da muhimanci ga wani bangare na tarihin Kasar Amirk.

Amma bakin na shekaru arutan, su suka yada bambancin harkokin rayuwar addinai dabam dabam. Mabiya addinin Buddha sun zo daga kasashen Thailand da Vietnam da Cambodia da China da kuma Korea; su kuma na Hindu daga kasashen India da Gabashin Afrika da tsibirin Trinidad; su kuma Musulmi daga kasashen Indonesia da Bangladesh da Pakistan da Gabas ta Tsakiya da kuma Nijeriya; yayinda mabiya addinan Sikh da Jain, suka fito daga Kasar India; su kuma na Zoroasta da kasashen India da Farisa. Bakin da suka fito daga kasashen Haiti da Cuba kuma, sun kawo al'adun bakar fatar tsibiran Caribbean, wadanda suka cuwa da irin na jama'ar nahiyan Afrika da alamomin mabiya darikar Katolika. Sababbin bakin yahudawa kuma sun zo ne daga kasashen Russia da Ukraine da kuma irin bambancin dake tsakanin yahudawan Kasar Amirk, wanda ya munana, fiye da.

An kuma samu canji, a harkokin addinin kiristanci a Amirk, saboda yawan kabilun kudancin Amirkar, watau Latino, da mabiya darikar Katolika daga kasashen Phillipines da Vietnam da kuma na mabiya darikar Katolika daga kasashen China da Haiti da kananan darikokin addinin kirista na Kasar Brazil, da Korea da na darikar Mar Thomas daga India, da kuma bokayen Kasar Masar. A kowane garin dake kasar, akwai alamomin mujami'o'i barjat, wadanda ke nuna wuraren taruwar jama'ar Kasar Korea ko na Latino, wadanda ke cikin kangayen mujami'o'in mabiya darikun Protestant da Katolika.

A shekaru da dama, da suke wuce, an samu kwararowar jama'a, ya-Allah, a matsayin 'yan gudun hijira, ko kuma baki, wanda ya haddasa canjin yanayin yawan adadin kasashen duniya. Hukumar Kula da Shige da Ficen Jama'a ta duniya, ta kiyasta cewa, an samu baki, daga ko'ina cikin duniya, fiye da miliyan 190, da kuma wadsansu miliyan 45, daga Arewacin Amirk. Canjin yanayin yawan jama'ar, a duniya, ba ci gabon zamani ba ne, amma abinda ya bai wa zamanin da jama'a "tsoro". Kamar dai yadda karshen yakin cacar-baki ya canja yanayin siyasar duniya, da kai da komon jama'ar da ya tabbatar da kawo sababbin addinai daga yankuna. Mabiya addinan Hindus da Sikhs da Musulunci, yanzu sun zama wani bangare na yanayin addinan Kasar Ingila, kamar yadda masallatai suka mamaye biranen Paris da Lyons, sai kuma wuraren ibadar Buddha, a Toronto, da *gurdwaras* *Sikh*, a Vancouver. Amma babu wani wuri, yau, a duniya, inda kauran jama'a ya kawo addinai da dama, irin Kasar Amirk. Ko tantama babu. Ba mu kuma taba ganin irin haka ba, a da.

Kalubalar Dake Fuskantar Jama'a

Sabon salon harkokin kauran jama'a, ko kusa, bai yi kamarin da irin na da ba, ga kuma wuyar sha'ani. Bakin da dama da suka zo Kasar Amirk, yau, suna da alaka da kasashensu na asali, ko ta hanyar safara, ko kuma wasikun yanar-gizo, ko wayoyin tarho ko kuma labarum telebijin. Haka suke gudanar da rayuwa, a dukan wuraren biyu. Ta yaya rayuwar dan asalin Kasar Amirk za ta kasance, tsakanin sabuwa da tsohuwa, kuma ya

rungumi dukan wafannan al'adun? Wa za mu tankara, idan muna son aiwatar da dokokin Tsarin Mulkinmu, "mu jama'ar Kasar Amirk?" To su wanene "mu"? Wannan ita ce kalubalan dake fuskantar dan kasa, na tabbatar da gane irin jinsin da muke. Har ila yau, wata kalubala ce ga harkokin addinin da ba na namu ba, a dukan duniya da kuma rariya.

Idan 'ya'yanmu na abota da Musulmi, ko mabiyyin addinin Hindun dake da matsayi a kwamit in makaranta, dukanmu muna da ta cewa ga makwabtanmu, a matsayin 'yan kasa a kuma mabiyya addininmu.

Baki da dama da suka zo Kasar Amirk, yau, suna da alaka da kasashensu na asali, ko ta hanyar safara, ko kuma wasikun yanar-gizo, ko wayoyin tarho ko kuma labarum telebijin. Haka suke gudanar da rayuwa, a dukan wuraren biyu.

Yayinda sabon karni ke shigowa, Amirkawa na fuskantar kalubalan cika alkawarin da suka yi, game da 'yancin gudanar da addini, kamar yadda aka ce, da kuma mutuncin Kasar Amirk. A kodayaushe 'yancin gudanar da addini ne ke haifar da bambancin, farat daya, a yau. Wannan na bukatar da mu kara zurfafa tunani akan kudurorinmu da fito da wata sahihiyar kungiyar jama'ar Kasar Amirk, inda za a sawwa ka hakurin da muke yi da wannan dimbin bambancin, wanda kuma shine karfinmu. Muddin muna son yin haka, to, akwai bukatar sanin irin abubuwan da za mu yi, fiye da abubuwan da muke yi wa jun, mu kuma san irin yadda za mu fito da ma'anar da Amirkawan zamani za tabbatar da wannan Kalmar ta "mu", mu bayar da gudumawar inganta harkokin Kasar Amirk.

Watakila, wafanda suka zayyana Tsarin Mulkin da kuma Batun 'Yancin Dan Adam, ba su yi tsammanin za a samu bambance-bambancen addinnai ba a Kasar Amirk, a farkon wuncan karnin na 21. Amma kudurin da suke da shin a tabbatar da dokokin wannan kundin, kamar su "rashin kafuwar" of religion and the "free exercise" addini, da ta haifar dake juya linzamin harkokin mulkinmu da bambancin addinai ke ta yaduwa. Kasar Amirk ta fara gamsuwa da kuma tabbatar da abinda wafanda suka zayyana Tsarin Mulkin, ba su hango ba, amma suka tsara don Kasar ta runguma.

Addini ba yana fadowa ba ne, kamar ruwan sama. Abu ne da muke gadar wa 'ya'yanmu da jikoki. Jama'a da daman a da irin wannan tunanin, a al'adun addininsu, wanda yana nan, kunshe, a cikin litattafansu da dokokinsu da kuma sharudsfan addininsu.

Amma dan karamin taki, cikin tarihi, na iya karyata su. Al'adun addininmu yako suke yi, ba a wuri daya suke ba, ba a kuma sanin inda ya dosa, tamkar kogi. A yau, Kasar Amirk na da ban sha'awa, musamman game da abubuwan da suka shafi tarihin addinan da ake da su, irin su addinin Buddha, wanda ya bambanta da addinin Kasar Amirk, kamar yadda Kiristanci da Yahudawa ke arangama da mabiyya addinin Buddha, da sabunta addininsu, domin wannan arangamar ko kuma, watakila, fahimtar da aka yi wa al'adun biyu. Ya kamata masu mutunta dan adam da msu kebance imaninsu, kai har da wafanda ba su da abin bauta wa, su sake tunani kan ra'ayoyinsu na duniya, game da gaskiyar abubuwan da suka shafi addini.



Kabilun Hindus ne dama suke halartar bikin bude wani wurin ibada, a Indianapolis, dake Jihar Indiana.

Ya kamata mabiyya addinin Hindun dake da tunani, mai zurfi, da wafanda ma ba su tunanin bauta wa komai, da su fayyace wane irin "ubangiji" za su runguma.

Kamar kuma yadda al'adun addinanmu ke da muhimmanci, haka manufofin Kasar Amirk. Taken jumhuriyarmu dake cewa, *E pluribus unum*, "Daya tamkar goma," ba zai taba cika ba, sai dole an tabbatar da muhimmancin manufofin Kasar Amirk. Tarihin jama'ar Kasar Amirk da kuma kafuwar Kasar game da ci gabon wanzar da manufofinta, har yanzu bai cika ba. Hadin kanmu, yanzu ya fi da, haka kuma kabilunmu da

fuskokinmu da kafe-kadenmu na jazz da *qawwali*, da gangunanmu na Kasar Haitian da kayan kidanmu na , daga Kasar Bangladesh da irin raye-rayenmu na *bhangra* da mariachis and *gamelans*, kazalika da hasumiyoyinmu na masallatai Musulunci da wuraren addinin Hindu da na addinin Mormon da tulluwar zinariya ta *gurdwara*. A sakamakon wannan gamin-gambizar, da tabbatar da *unum*, da kuma hadin kanmu na bukatar sababbin muryoyi, masu yawa, wadda kowace za ta bayar da gudunmawarta, yanda ya kamata.

Hasashenmu na sabuwar Kasar Amirkha, a Karni na 21 n bukatar wani dogon buri. Ma'ana, a nan, ita ce mu riña dubar yanayin addinanmu na Kasar Amirkha, tun da wannan gabar tekun, ya zuwa waccan, da mutuncinsu.

An tsamo ne daga littañnan mallakar Diana L. Eck, wanda madaba'ar HarperSanFrancisco, wani sashe da kamfanin HarperCollinsPublishers ta wallafa a 2001.

Ba dolc ba ne, ra'ayin da aka bayyana a wannan labarin ya samu nasaba da ra'ayoyi da kuma manufofin gwamnatin Kasar Amirkha.

Bambancin Addini A Kafuwar Kasar Amirkha

Daga Catherine L. Albanese

Zanen fentin Taron Yarjejeniyar Penn da Indiyawa, *Penn's Treaty With the Indians* na Karni na 19, ya nuna cewa Quaker William Penn ne, asalin wanda ya kafa yankin daular Pennsylvania, inda ya jaddada abokantaka da 'yan asalin kabilar Kasar Amirkha, a 1682. Wani haifaffen dan kabilar Episcopalia ne, Edward Hicks ne ya yi wannan zanen, amma ya mayar da shi wata alama ta addinin Quakers.

*Tarihin daular Kasar Amirkha ya gaji yawan addinnan 'yan asalin Amirkha da bayin Afrika da 'yan kaka-gida daga Kasashen Turai, duk da addinansu dabam dabam. Mawallafiyar littañnan **Karfin Imani Game da Tarihin Gudanar Addinai a Kasar Amirkha** da kuma wannan labarin, Catherine L. Albanece, ta zakulo tushe da kuma tabbacin juriyar addini, a wannan daular, a wangan lokacin. Har ila yau, farfesa ce a cibiyar J.F. Rowny, game da daidaita manufofin addinai, kuma shugaba ce, a Sashen Nazarin Addinai na Jam'i'ar California, dake Santa Barbara.*

Abubuwani al'ajabi uku dake faruwa da tarihin addinan Kasar Amirkha sune:

*Na farko dai labarin bai wuce na Turawa ba.

*Na biyu, bañkin da 'yan kaka-gida, mabiya darikar Protestant, wai ba su da wata alaka da dadaddar kasar.

*Na uku, sai a kwanan nan, cikin Karni na 20, yaduwarr addinin ta bunkasa.

Akwai matsaloli da dama, idan aka lura da wadannan ra'ayoyi na tarihin Kasar Amirkha. Na farko dai, sun yi watsi da matsayin garuruwan 'yan asalin, watau Indiyawan Daji, wadanda suka riga Turawa zuwa bakin gabarmu, shekaru arutan da suka wuce.



A wannan zanen, ana nuna limamin kirista Hennepin ne, na Darikar Franciscan, tare da Indiyawan Dajin dake yi wa tawagarsa jagora, wajen kutsa kai a yankunun sarkakkiyar tsakiyar yammacin kasar, a Karni na 17. Sauran masu wa'azin na darikar Franciscan, sun fara gina wuraren ibada, ga jama'a, shekaru 100 kafin lokacin.

Na biyu kuma shine, ta yi watsi da matsayin bañkar fata, wadanda sune suka yi duk wani jinsi yawa, tun lokacin mulkin mallaka.

Na uku kuma shine game da abinda ya shafi irin labarun da ake bayarwa dangane da turawa, wanda yana da muhimmanci, a lura cewa, yayinda yawan amirkawan ya kunshi ‘yan darikun Protestant a Katolika da kuma Yahudawa. A karshe kuma shine, ko a cikin Protestants, yawan na su, ya rarrabu, tun lokacin da aka kafa kasar ta Amirk, kuma shine jigon duk wani tasirin da harkokin addinin Amirk zai yi. Bunkasar harkokin addini, a Kasar Ingila, jim kadan bayan gushewar mulkin mallaka, shine yaduwawar yawan jama'a haka kuma karin shigowar ba'kin masu wa'azi, wadanda mafi yawansu Jamusawa ne. A halin yanzu kuma, sauran ba'kin, musamman daga arewacin kasashen Turai, na nan barjat, tun lokacin da aka kafa kasar ta Amirk.

Don haka, ganin irin yadda aka bayyana rarrabuwan addinin, tun shekarun baya, a Amirk, muna da hujjar da za mu tambaya game da yadda ake ta radé-radé nuna farkon kafuwawar darikar ta Protestant. Su kansu tsaffin masu bayar da tarihin na yaduwawar addinai a Amirk, mabiya darikun na Protestant ne.

Sun cimma tarihin ne, ba a matsayin na kwarrar ba, sai don mukamansu na masu wa'azi. Don haka, su kansu, a hankali suka san yadda tarihin addinai yake a Amirk, wanda daga bisani suka ara, suka yafa, kuma tunda ‘yan darikar Protestants ne mafiya yawa, a lokacin, kafin al'amurra su canja, ba abin mamaki ba ne cewa, an yi watsi da rarrabuwar addinai, a tarihin Amirk.

Al'adun 'Yan Asalin Amirk da Bakar Fata Amirk

Shekaru aruta, a kasashe da dama, mutanen farko da suka fara zuwa Amirk, sun nemi cakuda al'adunsu, da al'adun Kasar Amirk. Duk jama'ar wata Kasar Indiyawa, akwai yadda suke gudanar da addinansu, da dokokinsu da kuma shagulgulan, da har kwanan gobe, suka bambanta da juna. (Catherine L. Albanese ce ta takaita mana wadannan bayanan, a cikin Littafinta mai suna *America: Religions and Religion*, bugawa ta hudu, da Mudaba'ar Belmont, Calif.: Wadsworth, ta buga a 2007.)

Irin yadda ake da jinsin jama'a da yarurruka har 550, a Karni na 17, a Kasar Amirk, al'adar Indiyawan Dajin Amirk, a bisa ga hasashenmu, ta fi kowace al'ada rarrabuwa. Amma idan muka duba yadda suke da dabi'u, bai daya, al'adun na Indiyawan Dajin Amirk, sun fi karkon da a gurbata su ba, da sauran irin na wadansu jama'ar duniya, ta fannin gudanar da harkokin addini da shagulgula, kazalika da yanayin gudanar da harkokin rayuwar kabilunsu. Suna karrama duk wata baiwar da suke da ita, a duniya, ba su kuma ware ta da addininsu ba, kamar yadda turawa suka yi. Sun kuma yi imani da addinan da suke bi, koda kuwa a mafarki ne, sun kuma yi imanin cewa, rayuwarsu da abubuwana dake faruwa, ko'ina, a zahiri, na iya canjawa.

Wadansu dabbabin, masu martaba, na iya zama mutanc, haka kuma mutanen na iya zama dabbobi. Wannan furucin na da nasaba da al'adun jama'ar Kasar India, dake karrama daya daga ciki dabbabin da suka bai wa irin wannan martabar, a duniya.

Bugu da kari, Indiyawan sun dauki wannan al'amarin da muhimmancin da, a yau, ya fadada, ya zuwa addini. Ko a tsakanin 'yan asalin Kasar Amirk, an san akwai bambancin addini, ana kuma girmama shi, ya kuma samu karbuwa. Kabilu da dama na da bambancin akan irin abubuwana da suke bauta wa, da kuma irin shagulgulan al'adar da suke yi da kuma abubuwana da suka yi imani da su.

Idan aka juya ga kabilun Nahiyar Afrika kuwa, cinikin bayi, bai sanya addini ya dushe ba. Mafi yawansu, sun zo ne daga Yammacin Afrika da yankunan kasashen Congo da Angola, wanda da dama, daga cikinsu, 'yan kabilun Mandinke ne, ko Yarabawa, ko Igbo ko Bakongo ko Ewe, da kuma Fon. Wadansunsu musulmi ne, wadansu kuma na bin addinai da wadansu addinnan, na gargajiyar jama'ar Afrika, da dama. Su kuma Indiyawan Dajin Amirk, suna da wata al'adar da ta hada kan dukan tsaffin mazauna nahiyar. Babu abinda ya fi kabilia muhimmanci, kuma kabilancin nan bai bar al'adun addini ba, da allolin da suke bauta wa, wadanda suka hada, har da kakanninsu. Amma kuma akwai addinin da ya shafe duk wata al'ada da dukan kabilun suke gudanarwa, wajen bauta wa allolinsu dabam dabam. Ana kuma samun bambanci, wajen gudanar da addinin, da irin dabbabin da ake yanka wa gumaka, da kade-kade da raye-rayen da ake yi, a duk lokacin da kabilun ke neman wani biyan bukata daga allolin nasu.

A Amirk, wadannan ra'ayoyin da kuma yadda ake gudanar da addinan kuma, sai suka canja, a tsakanin bayi, inda bakaken fata suka rungumi darikar Protestant, suka kuma hada ta da duk wani abinda ya shafi dukan sharudsansu, na bauta. Don haka, sai bakaken fata kiristoci, suka bambanta da 'yan uwansu farar fata. Daga bisani kuma sai tsafe-tsafe da tsibbac-tsibbac warkar da cututtuka, wadanda aka fi sani da bokanci, suka fara yaduwawar da habaka, gauraye da addinin Indiyawan Dajin Amirk, wanda a wadansu lokuttan ma, kan janyo ra'ayin farar fatar dake neman magunguna da wani taimako, ta hanyar da ake gudanar da harkokin na tsafe-tsafe.

Al'adun Farar Fata na Farko

Jama'ar Kasar Spain sune farar fata, ko kuma turawan farko da suka fara zuwa Amirka, a Karkashin jagorancin, under Juan Ponce de Leon, wadanda suka kutsa kai cikin tuddan da yau ake kira Florida, a 1513. Bayan shekaru, kamar takwas, sai limaman darikar Roman Katolika, suka zo yi wa Indiyawan Dajin wa'azi, ya zuwa 1564 kuma, jama'ar ta Kasar Spain suka kafa mujami'ar St. Augustine. Bugu da kari, akwai wadsansu harkokin addinin da ake gudanarwa, a yankunan dake yammacin sabuwar nahiyan. Kafin kuma karshen Karni na 16, sai tawagar wadsansu kiristocin, da ake kira Franciscan, a Karkashin jagorancin St. Francis na Assisi, ta bayyana, a inda yau ake kira jihar Sabuwar Mexico, su kuma 'yan darikar Roman Katolika, wasu alaka da'awar Jesus, suka fara yada addinin kiristanci, a farkon Karni na 18. Daga cikin turawan, akwai mabiya darikar Katolika da suka zo wurin, ba don su tubar da Indiyawan ba, sai don su samu wurin zama.

A gaskiya ma, yankin, da yau, ake kira Maryland an damka shi ne, a hannun mabiya darikar Roman Katolika. Sarki Charles I ne, ya bayar da wannan yanking a Limamin Katolika George Calvert, wanda shine sarki, na farko, ya yankin Baltimore. Daga bisani, dansa, Leonard, ya zama gwamnan yankin, na farko, a 1634. Amma yankin na Maryland, bai dade ba, a hannun mabiya darikar ta Katolika, sai dai ga alamu, 'yan tsirarun mabiya addinin ne, tun na lokacin mulkin mallaka, ke gudanar da duk wadsansu harkokin dake wurin, yayinda yankin Quaker, dake Pennsylvania, ya yi marhabin da mabiya darikar ta Katolika, shi kuma yankin New York, a tarihance, ya ri'ka ha'kuri da su. An taba nada, Thomas Dongan, a matsayin gwamnan darikar Katolika a yankin na New York, daga 1682 zuwa 1689. Har ila yau, yakin na New York, ya zama tamkar gida ga yahudawan farko, da suka fara zuwa Amirka. Sun fara zama a wurin, a 1654, lokacin da ake kiran wurin Sabuwar Amsterdam (yankin da jama'ar Kasar Netherlands suka bai wa Turawa, a 1664). Wadannan yahudawan, wani bangare ne, na fungiyar 'yan gudun hijirar Kasashen Spain da Portugal, da aka kafa, lokacin da aka kori yahudawa daga wadsannan Kasashen, a Karni na 15, wadanda, a da, ke zaune a Kasar Holland. Daga bisani kuma, sun yi kaura zuwa gabashin Kasar Brazil, dake Karkashin mulkin Kasar Netherlands, har zuwa lokacin da Kasar Portugal ta mamaye wurin, sa'an nan yahudawan suka yi kaura kuma, zuwa arewacincin Sabuwar Amsterdam. A can suka kakkafa kananan fungiyoyin jama'ar yahudawan Kasashen Spain, ko Portugal, wadanda mafi yawansu 'yan kasuwa ne, domin ba su da malamai.

Auratayya, da wadanda ba yahudawa ba, ta sa yawansu ya narke, a cikin mutanen dake wurin, amma ya zuwa 1692, sun yi kokarin kafa wurin bauta, na farko, a Arewacincin Amirka. Har ila yau, wadannan yahudawan sun zauna a Tsibirin Rhode, tare da yahudawan Kasashen Turai, wadanda suka fara zuwa, suka zazzauna, tare da 'yar fungiyar jama'arsu da kuma al'adunsu na addini, tun daga garuruwan dake gabashin gabar teku, har ya zuwa kudu ga garin Charleston, dake Kudancin Carolina.

A sakamakon irin wannan bambance-bambancen addinin da aka samu, a tsohuwar Kasar Amirka, ya sanya 'yan darikar Protestants suka fi yawa. Wadansu cututtukan annoba biyu ne, suka rarraba kawunan Indiyawan Dajin dake Arewacincin Nahiyar Amirka, wadanda wadanda wannan annobar ta Kasar Turai, ta halaka, fiye da wadanda Turawan suka kakkashe. Sauran kuma fungiyoyin, irin na Afrika, da darikar Katolika da kuma Yahudawa, wadanda ba wani yawa suke da shi ba, hatta su ma jama'ar na Afrika, ba su da wani yawan, a zo-a-gani, a wadansu wuraren. Idan kuma muka d'auki dukan bakin na darikar Protestant, gaba dayansu, duk da bambancin addininansu, babu wata alamar da za ta hakikance ma ka bambancin wadannan 'yan gudun hijirar, turawa. Da dama daga cikinsu na da akidar kiristoci, 'yan darikar Protestant, amma suna da alaka, mai yawa, da sauran addinin tsafe-tsafe, da kuma dabi'u irin na Indiyawan Daji da Bakaken Fata, musamman abinda ya shafi bokanci da aiki da taurari da kuma kuddutu. (a duba littafin Jon Butler, mai suna *Awash in a Sea of Faith: Christianizing the American People*, wanda Madaba'ar Cambridge, dake Jami'ar Harvard, ta buga, a 1990, da kuma littafin Catherine L. Albanece, mai suna *A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion*, Madaba'ar New Haven, dake Jami'ar Yale, ta buga, a 2007).

Asali ma, fungiyoyin addinai da dama ne, dake yankin Virginia, suka saukar da wadannan bakin na tsosafin yankunan mulkin mallakar biyu, wadanda suka zama musababbin bunkasar harkokin siyasar wurin. Mazauna yankin farko, a 1610, dake garin Jamestown, mabiya mujami'ar Kasar Ingila ne.

Haka kuma wadanda aka tilastawa bin darikar Anglican, a 1610, har kusan shekaru goma. Dokokin yankin Virginia, sun shifida sharuf'dan sai ka samu izni, kafin ka gudanar da wani addini, a ranar Lahadi, inda suka tanaji hukuncin kisa, ga dukan wanda aka samu da aikata laifin, sau uku (amma babu inda tarihi ya nuna cewa, an taba kashe wani). Idan kuma aka kamanta su da mazauna Sabuwar Ingila, mafi yawan bakin dake zaune a yankunan Plymouth, a 1620, da wadanda ke Massachusetts Bay, a 1630, (wadanda daga bisani suka hade), wadanda ke adawa ne da darikar Katolika, dake fungiyoyi biyu, dake kyamar Mujami'ar Ingila. Ko 'yan aware, masu kai ziyyarar addinin, a yankin Plymouth, wadanda sune ma suka fara zama a Kasar Holland, sun san cewa su ba mabiya mujami'ar Ingila ba ne.

Su kansu, wafanda ba su da ra'ayin awaren, dake babban yankin Massachusetts Bay, hankoronsu shine, su kawo canji ga harkokin na Mujami'ar Ingila. Bukatar dukan kungiyoyin, ita ce a jaddada tubar da jama'ar, ga bin sahihin addinin kiristenci, yadda aka san shi. Dukansu kuma sun yi imanin da ra'ayin John Calvin, wanda ke da da'awar cewa, ceto yana zuwa ne, ga wafanda ke bauta wa Ubangiji, kuma Ubangiji ya riga, ya zabi kubutattun da ba za su shiga wuta ba. Dukansu kuma suna da sha'awar mujami'ar dake bayar da 'yancin gudanar da bauta, irin na darikar Anabaptist ('yan tawaye), da ta samo asali, a Kasar Turai, tun a Karni na 16. Har ila yau, dukan kungiyoyin na jaddada muhimmancin taruwa a mujami'a, don gudanar da harkokin ibada, a matsayinsu na wani tsani, dake tsakanin mutanc da ubangijinsu.

Su kansu, bakin, mabiya darikar Protestant, gani suke yi cewa, masu adawar kawo canjin, a Mujami'ar ta Ingila, dake yankin na Massachusetts Bay, ba adalai ba ne. Alal misali, me ya sa Tsibirin Rhode ya zama daddalin mabiya darikar Baptist, bayan da Roger Williams ya kafa wurin, a 1636? Ai yankin Massachusetts Bay ne, ya kori William, lokacin da aka tabbatar cewa, mabiya ba su da gaskiya. Kuma 'yan tawayen wafansu addinan ne suka koma gare shi, a Tsibirin na Rhode, irin su marikiyar nan, Anne Hutchison, wadda take da'awar cewa ita waliyya ce. A can kuma bangaren kudu, akwai 'yan darikar Protestant na yankin New York, cikinsu kuwa har da tubabbun bakin Kasar Netherlands, na asalin kafuwar yankin mulkin mallakar Sabuwar Amsterdam. Bugu da kari, akwai sauran kungiyoyin turawa, irin su 'yan adawar Kasar Faransa, da mabiya darikar Martin Luther Lutherans, daga Kasar Jamus, da sababbin mabiya darikun Sabuwar Ingila, irin su Quakers da Baptists, wafanda suka yi kaka-gida, duk da yake yankin na Darikar Anglican ne. (a duba littafin Richard W. Pointer, mai suna *Protestant Pluralism and the New York Experience: A Study of Eighteenth-Century Religious Diversity*, Madaba'ar Bloomington, ta Jami'ar Indiana, ta buga a 1988).



Bayi, bakar fata, yantattu da wadanda ke cikin kangi suka kafa wannan tagar gilashin, a Mujami'ar farko ta Darikar Baptist, dake Savannah, ta yankin Georgia, a 1859. Wani gagarumin taron mabiya addinin kirista, da bakar fatar Amirka suka yi ne, a 1788, a Amirka, ya kafa wannan mujami'ar.

Jama'ar New York sun san amfanin bambancin dake tsakaninsu, ya-Allah na addini ne, ko siyasa, domin suna samun fa'idarsa.

Su kuma 'yan New Jersey, da jama'ar Kasar Netherlands da kuma sauran bakin da suka fito daga arewacin Kasar Turai, sun zauna a Sabuwar Ingila ne, tare da bakin Quaker. Yankin Pennsylvania kuma, nan ne inda jama'ar Quakers, suka mike kafa, kuma su mulki, a wannan lokacin. Wata akidar hakuri da juna, mai dimbin tarihi, tun lokacin da William Penn ya kafa yankin Pennsylvania, a matsayina na jinsin Quaker, tun daga 1681. Penn, dan wani babban hafsan mayakan jiragen ruwa ne, da kuma wata tubabbar 'ya kabilar Quaker, wanda ya samu iznin mallakar yankin, lokacin da ya sayi maka-makan filaye, saboda ya biya wani dadafesen bashin mahaifin Sarkin York ke bi. Tsafe-tsafen jama'ar Quakers, "na duba", ya sanya sakonnin addininsu ya rikide tamkar harkokin jin dadin rayuwa da kuma wata madafa ta harkokin siyasar kowa. Babu wanda ake hana wa gudanar da addini, ko bayyana ra'ayinsa, a yankin Pennsylvania. Haka kuma irin girmamawar da Penn yake yi wa yarjejeniyar da ya kulla da Indiyawan Daji, da kuma nuna rashin son duniyarsa, ba karamin al'amari ba ne.

Babu inda jinsin Quaker, turawa da mabiya darikar Baptist, ba su saka kafafuwansu ba, a kudancin Amirka, don haka ne, ya sa aka saba da duk wani bambancin ra'ayin addini, a fadin wurin. Sauran mujami'u, renon darikar Presbyterians, na daga cikin wannan gamin-gambizar, haka kuma dimbin sauran kananan kungiyoyi. A halin yanzu, masu wa'azin addinai, daga Kasar Jamus, sun banzama cikin dimbin kananan kungiyoyin 'yan tawayen mujami'un mabiya addinin na kirista da kuma wafansu wuraren, irin su yankunan Mennonites da Dunkers, da kuma masu wa'azin darikar mujami'ar Moravian, dake tsakankansu. Haka, a duk inda 'yan asalin kasashen Jamus da na tsibirin kasashen Scandinavia suka zauna, ba ka rasa dimbin mabiya darikar Lutheran, kazalika da tubabbun 'yan darikar Calvinist, dake cikin Jamusawan. Hatta, 'yan sababbin kungiyoyi, irin na mata, a wannan

sunfurun,, dake bai da nisa da yankin Philadelphia, sun yunkuro. Wata kungiya ta 'yan kuddutu, wafanda ke cakuda wani irin addinin maguzanci da na kiristanci da kuma yahudanci, wanda suka kira addininsu.

Galabar Da Masu Adawa Da Juna Ke Samu

A sakamakon cudewar bambancin addinan da kuma gasar yada ra'ayoyin addinin, a tsakanin jama'ar da, a da, ake ganin kamar masu wa'azi ne, ko kuma adawa da juna, sai hamayyar yada addinai ta fara yawaita, ya zuwa gabani Karni na 18. A wafansu lokuttan har jiiyoyin wuya ake tayarwa da kafita juna, inda har wafansu ke ficewa daga kungiyoyin addinan, ko kuma su sake farfado da wafansu tsofaffin da aka bari. Masana tarihi na son nuna cewa, irin hakan ya faro ne tun daga karshen 1730, ya zuwa 1740, har ya zuwa 1750, lokacin da aka fara farfado da ra'ayoyin 'yan adawar. (a duba littafin William G. McLoughlin, mai suna *Revivals, Awakenings, and Reform: An Essay on Religion and Social Change in America*, wanda Madabar Jami'ar Chicago ta buga, a tsakanin 1607 zuwa 1977). Wannan lokacin ne, ake kira Kakar Fadakarwa, wani lokacin kuma, a ce Farkon Kakar Fadakarwa, shekarun da wafansu mutane biyu, suka mamaye, duka wani dandali na wa'azin addinin kirista. Na farko dai, wani banasare ne, mai tsatstsauran ra'ayi, watau George Whitefield, mai ra'ayin John Wesley (wanda ya kafa darikar Methodist), amma ya gauraya ta da radayin darikar Calvin, wanda kuma dan asalin yankin Arewacin Amirkha ne, dake wa'azin tara kudi don marayun dake kudancin yankin Georgia. Na biyun kuma, dan darikar Protestant ne, wafanda abin duniya bai dame su ba, wanda aka yi wa lakabi da shaihin Addinin Kirista, a Amirkha, watau Jonathan Edwards, wanda daga kan mumbarinsa dake Northampton, na yankin Massachusetts, ya farfado da wani kwakkwaran sakon mabiya darikar Calvin, na kafirtawa da yankee hukuncin azabar Ubangiji, mai tsanana, ga duk wanda bai tuba ba. Su ma sauran masu wa'azin ba a bar su a baya ba. Alal misali, mazu wa'azin dake yankunan tsakiya, dake Pennsylvania da New Jersey, musamman masu ra'ayin kananan kungiyoyi, renon Mujami'ar Presbyterian, suna bayanai game da abinda suka fassara da kakar ta fasfakarwa.

A lokacin babu abinda ke tashe, da ya wuce lafazin wa'azin addinin, a kakar fadakarwa, a Amirkha. A gaskiya, masana tarihi sun nuna cewa, wannan adawar ta darikofin addinai ce ta kawo hadin kan yankuna. A sakamakon haka na, daya daga cikin mashahuran mawallafan kasidu, ya bayyana yadda Juyin Juya Halin Kasar Amirkha, ya rikise akidar da aka bi, a karshen Karni na 18, inda ya bayar da hujjar cewa, wannan kakar ta fadakarwa ce ta haifar da zamewa dayar da ta gabatar da Kowo Canji ga komai. (a duba littafin Alan Heimert, mai suna *Religion and the American Mind: From the Great Awakening to the Revolution*, wanda Madaba'ar Cambridge, dake Jami'ar Harvard, ta buga a 1966). Amma idan har za a yi adalci ne, a Karni na 18 ne, rungundumin bambancin ra'ayin addinan, na Amirkha, ya fito baro-baro, har kuma yanzu shine, yake shawagi, a kan dukan al'amurran yau da kullum na kasar.

Ba dolc ba nc, duk wani ra'ayin da aka bayyana, a wannan labarin, ya kasance yana da nasaba da ra'ayi ko kuma manufotin gwamnatin Amirkha.

Matsayin Kason Da Addinnai Ke Da Shi

Brian J. Grim and David Masci



Wannan wani taron Mujami'ar Christ Presbyterian nc, a yankin Edina, dake Minnesota.

Addinai da dama, na hulda da juna a Kasar Amirkha, dukansu kuma suna da 'yancin gudanar da ibadunsu, kamar yadda Tsarin Mulki ya tanada. Brian J. Grim, babban jami'in harkokin bincike, game da harkokin addini da harkokin Kasashen duniya, da kuma David Masci, babban jami'in binciken game da addini da dokoki, wakilai ne, a Kwamit in Addini da Rayuwarr Jama'a na Kungiyar Pew. Cibiyar Nazari ta Pew ce ta nadu wannan kwamit in, mai zaman kansa, a Birnin Washington, D.C., wanda kc bayar da bayanai game da al'amurran da suka shafi daidaitar dabiu da harkokin Kasar Amirkha, da sauran kasashen duniya.

Kasar Amirkna na daya daga cikin kasashen dake da tarin bambancin addini, a kasashen duniya. Hasali ma, idan aka lura, babu wata kasa a duniya, da ta fi Kasar Amirkna yawan kananan kungiyoyin addini.

Duk da yake Darikar Protestants ta fi kowace darikar addinin kirista, girma, a Kasar Amirkna, ita ma kanta ta kasu gidaje da dama, wanda kowace kungiya na da irin tarihinta da kuma hanyoyinta na gudanar da ayyukan addini.

Bugu da kari, irin mamayen da darikar ta Protestant ta yi a Kasar Amirkna, yanzu ta fara sallacewa, a cikin ‘yan shekarun nan. Asali ma, wani sifyon da Kungiyar Binciken Addini da Rayuwar Jama’ a ta Pew ta gudanar, ya nuna cewa, idan har ba a yi hankali ba, darikar ta Protestant, dake kasar, za ta kasance mafi kankanta, a karo na farko, a tarihin Amirkna. Yanzu Amirkawan dake ikirarin cewa su mabiya darikar ta Protestant ce, ba su wucc kashi 51 cikin 100 ba, wanda ya nuna ta ragu ke nan, da fiye da kashi 60 cikin 100, daga farkon 1970, ya zuwa 1980.

Darikar Roman Katolika ke da misali kashi daya cikin hudu na balagaggun dake Amirkna, sai kuma mabiya sauran darikun addinin kiristan dake da kashi uku, da digo uku, cikin 100. Bisa kididdiga, daga cikin balagaggu 10 dake Amirkna, balagaggu takwas, ‘yan wata darika ce ta addinin kiristansi. Sauran kuma suna bin sauran addinan duniya ne, irin su Yahudanci da Musulunci da Hindu da kuma Buddha, wadanda ke da mabiya kamar kashi biyar cikin 100, na yawan balagaggun dake Kasar Amirkna. Kusan kuma kashi daya cikin kashi shida, na balagaggun, dake Amirkna, ba su da wata alaka da wani addini, amma yawansu ma sai karuwa yake yi, a cikin ‘yan shekarun nan.

Al’amurra da dama ke kawo wannan bambancin na addini, a Kasar Amirkna, wadanda suka hadsa da shige da ficens baki. Har ila yau, bambancin addinin, da ake da shi, a Amirkna, yana da tasiri da irin damar da ake da ita, ta gudanar da harkokin addini, ba tare da wata tsangwama ba, kamar yadda Tsarin Mulkin Amirkna, ya tanada.

Ba baki kadsai ke da wannan damar ta gudanar da addininsu ba, har da dimbin Amirkawan dake da sha’awar canja addini, afalla, sau daya, a rayuwarsu. Hakika, kamar yadda wani bincike, a tsakiyar shekarar 2007, ya nuna, fiye da kashi daya cikin hudu, na balagaggun dake Amirkna, sun bar addinan da suka girma da su, sun koma wadansu addinan, ko kuma sun yi watsi da harkar addini, gaba daya, wannan kuma bai bincika har da wadanda ke barin wata darika ba, su koma wata.

’Yancin Gudanar Da Addini, A Amirkna

Tsarın Mulkin Kasar Amirkna, na bayar da kariyar gudanar da addini, da wadansu harkokin da suka shafi addinin, ga mabiya addini, komai rashin yawansu. Wannan yana kunshe a cikin babin da ya yi bayani game da Sashen ‘Yancin Gudanar Harkokin Addini, tun lokacin da aka yi kwaskwarimar farko ga tsarin mulkin. Wannan kwaskwarimar, wadda ta bayar da ‘yancin fasdar albarkacin baki da kuma gudanar da tarurruka, an kafa ta ne, a 1791, tare da wadansu gyararraki, da suka daidaita Dokar ‘Yanci.

Wadanda suka gabatar da gyaran dokar, musamman irin su James Madison (wani jigon zayyana tsarin mulki, kuma shugaban Amirkna, na hudu), suna sane da rikicin bambance-bambancen addini, a Kasar Turai, wanda ya haddasa tashe-tashen hankula. Har ila yau, sun ki amincewa da wadansu manufotin da wadansu, Amirkawa suka gabatar, a wancan lokacin, na da a sanya wa wadansu kungiyoyin addini takunkumi, don kare mutuncin mujami’o’ in da gwamnati ta kafa. Musamman, Madison ya yi imanin cewa, gitte iyaka, tsakanin ‘yancin gudanar da harkokin addini da kokarin gwamnati na daidaita kungiyoyin addinai, ya saba wa ha’kin dan adam. Ya kuma bayar da hujjar cewa, harkokin gudanar da addinai, za su fi bunkasa, idan har gwamnati ta kare ha’kin damar da addinan suke da shi, amma ba ta goyi bayan wata kungiyar addini ba. Wadannan hujjojin biyu ne, suka zama tushen yin kwaskwarimar ta ‘yancin gudanar da addini, a tsarin mulkin.

Hatta lokacin da Madison ke da rai, an dan samu sabanin game da tahafikanin abinda ake nufi da wannan sashe na harkokin addini, wadanda suka bayyana cewa, “Majalisa ba ta ikon kafa wata dokar da za ta fifita wani addini, ko ta tauye ‘yancin gudanar da addinin.’” A sakamakon haka ne, aka bar komai, a hannun kotu, don ta yanke hukuncin tahafikanin ma’anar abinda ake nufi da bayanan wannan Sashe na ‘Yanci da Kafa Kungiyoyin Addini.

Amincewar da kowa ya yi ne, da dokar da ta hana gwamnati goyon bayan wata mujami’ a, ya magance al’amarin. Wadansu sun bayar da hujjar cewa, wannan sashen ya hana wa gwamnati, yin katsalandan da harkokin addini. Sun yi imanin, kamar yadda Shugaba Thomas Jefferson ya kira da cewa, “katangar” dake tsakanin mujami’ u da gwamnati.

Sauran sun bayar da hujjar cewa, gwamnati na iya goyon bayan wafansu harkokin addini, da mujami'u, muddin dai ba ta nuna fifiko ba.

Al'adun Manyan Addinai A Amirka

A tsakanin balagaggū

Kaso

Kiristoci, kashi 78.4

Darikar Protestant, kashi 51.3

Mujami'un Darikar Evangelical kashi 26.3

Sauran mujami'u, kashi 18.1

Mujami'un Bakar Fata Na Tarihi kashi 6.9

Darikar Catholic kashi 23.9

Darikar Mormon, kashi 1.7

Darikar Jehovah, kashi 0.7

Darikar Mazan-jiya, kashi 0.6

Sauran kungiyoyin Kirista, kashi 0.3

Sauran Addinai, kashi 4.7

Yahudanci, kashi 1.7

Addinin Buddha, kashi 0.7

Addinin Musulunci* kashi 0.6

Addinin Hindu, kashi 0.4

Sauran addinin duniya, kusan kashi 0.3

Sauran addinainai, kashi 1.2

Marasa Addini, kashi 16.1

Wafanda ba su sani ba, ko ba ruwansu, kashi 0.8

*Wannan bayanin Kasidar "Muslim Americans: Middle Class and Mostly Mainstream", ta Cibiyar Nazari ta Pew, ta 2007. Saboda Kididdigar da aka yi, jimlar ba ta kai 100 ba, kuma ba za mu iya kara sauran abinda ya rage ba. An samu bayanan ne daga Kasidar Kididdigar Addinan Amirka, mai suna U.S. Religious Landscape Survey, Pew Forum on Religion & Public Life.

Lokacin da muhawara game da rikicin gudanar da harkokin addinin ya zama doka, sai kotuna suka ja layi, a tsakanin ra'ayoyin biyu. Mafi yawa, sun yanke hukuncin cewa, gwamnati na da ikon amince da addinai, komai yawansu, ga misai, don saboda irin abubuwan dake faruwa, a kulum, da kuma wajen gabatar da rantsuwa da alkawurra, amma sun soke dokokin da za su tallafa wa addini, irin su koyer da littafin Bible, a makarantun gwamnati.

Har ya zuwa yau, wannan sashen, na 'yancin gudanar da addinin, na fama da yawan muhawara da gardandami, yayinda kotuna kuma, suka dage a kan sashen da zai kare 'yancin gudanar da addini, kuma sukan yanke hukuncin ne, bisa ga sigar yadda addini yake. Mafi yawa, kotunan sun amince cewa, gyaran dokar bai bai wa jama'a wata damar da ba ta da iyaka ba, na karya ka'idodin dokar kasa. Amma wafansu kotunan, sun yi alfarmga ga wafansu kungiyoyin addinin, cikinsu kuwa har da 'yan tsirarun addinai. Alal, misali, a 1943, Kotun Kolin Amirka ta yanke hukuncin bai wa mabiyar darikar Jehovah, damar kin yi wa tutar ladabi, dangane da abinda addininsu ya tanada.

Yanayin Addinai A Amirka

A sakamakon kafa wannan dokar, mafi yawan harkokin gudanar da addinai suka bunkasa, a Amirka. An yanzu, ba a kididdige yawan addinan dake Kasar Amirka ba, domin Hukumar Kidaya ta Amirka, babu ruwanta da kidaya ko mutane nawa ke bin wani addini, ko suka yi rajista da wani addini, tun Karshen 1950.

Duk wani muhimmin bayani da ake bukata, game da addini, a Amirka, sai ta hannun Kungiyar Kididdige Harkokin Addini ta Amirka. A kuma hirar da aka yi da matasa, fiye da dubu 35, kididdigar ta nuna cewa, dfaukacin jama'a sun fara shiga harkokin addinan Amirka, dabam daban ne, a farkon Karni na 21.

Manyan Kungiyoyin Addini: Kididdiga ta nuna cewa, balagaggū takwas daga cikin 10, dake Kasar Amirka, kiristoci ne dake cikin dariku da mujami'u da dama. Mutanan dake mujami'ar Protestant, na ci gaba da yafuwar da ba ta kai kusan ra bi ba, (kashi 51 da digo uku cikin 100), na yawan balagaggū. Amma kuma Darifkar ta Protestant, a Amirka, ba bai daya take ba, ta karkasu har manyan gidaje uku, mujami'un dake wa'azinta, (kashi 26 da digo uku, cikin 100, na dfaukacin yawan balagaggū da kuma kusan rabin dukan 'yan darikar ta Protestants); sai sauran mujami'un na Darifkar Protestant, da yawansu ya kai (kashi 18 da digo daya, cikin 100, na yawan balagaggū, da kuma fiye da kashi daya cikin uku, na dukan 'yan darikar ta Protestants); Darifkar

Roman Katolika ta tasam ma kashi daya bisa hudu (kashi 23 da digo 9, cikin 100), na dukan yawan balagaggū, da kuma kiristocin Amirkā, uku daga cikin goma. Daga cikin haifaffun balagaggūn, mabiya darikar Protestant, sun fin a Darikar Katolika (kashi 55, cikin 100, sai Darikar Protestant dake da kashi 21 cikin 100 na mabiya darikar ta Catholic). Amma a wafanda aka haifa, a wadansu kasashe, yawan ‘yan Darikar Katolika ya zarce na Darikar Protestant, da kusan rabi, (kashi 46, cikin 100 na ‘yan darikar Catholic, sai kashi 24 cikin 100 na ‘yan darikar Protestant).



Mabiya mujami’un gargajiya ne, dake Bronx, a Birnin New York, inda yawan ba’ki ya sanya mujami’un darikar evangelical suka yi yawa, haka kuma dadaddun mujami’un ba’kar fatar Amirkā, na darikar Protestant (kashi 6 da digo 9, cikin 100 na dukan balagaggūn da kusan kashi daya cikin bakwai na dukan mabiya darikar ta Protestants). Har ila yau, Darikar ta Protestant ta kunshi da da darikoki da dama, irin su Baptist da Methodist da kuma na gargajiya, watau Pentecostal), wadanda ke dunkule wuri guda, ko fiye da haka, na wannan darikar.

’Yan Tsirarun Kungiyoyin Addini: Yawan Musulmi, a Amirkā, bai kai, ko kashi daya cikin 100 ba, in ji wani binciken Musulmin Amirkā, wanda ya hada da kabilun Larabawa da na Urdu da kuma Farsi, har da ma Turawa, da Cibiyar Nazari ta Pew, ta gudanar, a 2007. Kusan kashi biyu cikin uku, na yawan Musulmin dake Amirkā, ba’ki ne.

Amma, a gaba daya, Musulmin Amirkā sun yi imanin cewa, akwai fa’ida ga in aiki tu’kuru, kuma kuma yawan ilmi da dimbin dukiyar musulmin Amirkā, ne ke nuna jama’ar Amirkā a duniya.

Musulmi daya, daga cikin musulmin Amirkā, farar fata ne, akalla kuma daya daga cikin musulmai hudu, ba’kar fata ne, yayinda musulmi daya daga cikin musulmai biyar ke kasancewa dan asalin Yankin Asia, kusan kuma daya daga cikin musulmin biyar, sun fito ne daga wani jinsi.

Mabiya addinin Hindu sun kai kimarin kashi digo hudu daga cikin 100 na daukacin balagaggūn dake Amirkā, a cewar binciken cibiyar Pew, game da Binciken Yawan Addinai. Daga cikin fiye da mabiya addinin Hindu goma dake Kasar Amirkā, takwas daga cikinsu, an haife su ne a wata kasa, kusan ma a ce daga Tsakiyar Kudancin Yankin Asia. Masalin rabin mabiya addinin Hindu, dake Amirkā, suna da digirin digirgir game da harkokin ilmi, idan aka kamantanta su da sauran masu digirin digirgir dake sashen harkokin ilmi, wafanda yawansu bai wuce mutum daya ba, a cikin goma, na daukacin balagaggūn da ake da su.

Har ila yau mabiya addinin na Hindu, sun bambanta da sauran fungiyoyin jama’a, a wadata, domin fiye da mutane hudu daga cikin goma ne kadai, ke samun fiye da dolar Amirkā dubu 100 a shekara.

Balagaggūn mabiya addinin Buddha, dake Amirkā, ko kashi daya cikin 100 ba su kai ba. Idan kuma aka kamanta musulmi da mabiya addinin Hindu da Buddha, dake Kasar Amirkā, mafi yawansu ‘yan kasa ne, da tubabbu. Kashi daya cikin uku, na mabiya addinin Buddha a Kasar Amirkā ne, za a iya kira ‘yan asalin Yankin Asia, kuma mutane uku cikin hudun mabiyar addinin na Buddha, sun shiga addinin na Buddha ne.

Kusan kashi daya daga cikin kashi hudu na mabiyar addinin Buddha na da digirin digirgir, a fannin ilmi, wanda yawansu ya fi na yawan balagaggunsu, baki daya.



Mabiya addinin Buddha ne, ‘yan kabilar Mon, a Fort Wayne, dake Indiana, a wani wurin ibadarsu, ke neman martabar irin rayuwar wani limaminsu da ake kira, Luang Phot Uttama, wanda ya mutu a 2006. Jama’ar na Mon na girmama wannan limamin, tamkar Dalai Lama.

Binciken ya gano cewa, mafi yawan yahudawan Kasar Amirka, suna cikin daya daga cikin manyan darikun yahudawa uku, watau irin su Tubabbu (masu kacikin 100), sai Masu Ra’ayin Rikau, (masu kashi 31 cikin 100), da kuma ‘Yan Mazan-jiya, (masu kashi 10 cikin 100). Fiye da yahudawa takwas cikin goma, sun tashi ne da addinin Yahudanci, akwai kuma misalin yahudawa bakwai daga cikin goma, dake auren wafanda ke bin addininsu. Fiye da kasha daya cikin uku kuma na Yahudawan, suna da digirin digirgir, kamar maqwabtansu dake addinin Hindu da yahudanci, dake da wadatar da ta wuce na sauran yawan jama’a.

Amirkawa, da dama, suna cikin rukuni na uku ne, na addinin kiristancin da aka fi sani a dunia, watau, na mazan-jiya, wanda ke da mabiya, balagaggū, kusan kashi daya cikin 100, na yawan balagaggūn kasar. Bugu da kari, akwai kiristoci masu dīmbin yawa, a darikun Mormons da Jehovah. Mabiya darikar Mormons, sun kai fiye da kashi daya da rabi, cikin 100 na yawan balagaggū. A bisa ga kiyasi, mutane shida cikin goma, na darikar Mormons, suna da afalla ilmin wata koleji, idan aka kamanta su da rabin dukan yawan jama’ar Kasar Amirka. Mabiya darikar ta Mormon, na da isassar wadata fiye da sauran jama’ar, wanda yawansu ya kai (kashi 58 cikin 100), dake samun fiye da dolar Amirka fiye da dubu 50, a kowace shekara. Su kuma mabiya darikar Jehovah, yawansu bai kai kashi daya ba, na yawan balagaggūn jama’ar. Fiye da kashi biyu cikin uku, na abiya darikar Jehovah, tubabbu ne, daga wani addinin dab a shi da alaka da addinin da suka tashi da shi.

Binciken ya gano cewa, kashi 16.1 cikin 100, na balagaggūn mutane, ba su da wata alaka da wani addini, wanda ya nuna, wafanda ba su da addinin, sun kasance masu “addinin” kansu, da ya fi kowane addini girma, a Kasar Amirka. Amma har ila yau, binciken ya nuna cewa, yawan wafanda ba su da addinin ya karkasu, wanda da wuya, a bayyana cewa, ga daga jinsin da suka fito, a matsayinsu na marasa addini ko kuma “addini.” Asali ma, duk da rashin alakar ta su da wani addini, mafi yawansu suna ifirarin cewa addini yana da muhimmanci, ko kuma yana taimaka wa rayuwarsu.

Kusan kashei daya da rabi na balagaggūn dake Kasar Amirka, sun ce, ba su yadda akwai Ubangiji ba, wanda yawan mazansu, ya fi na matansu yawa. Har ila yau, akasarin matasansu (masu kasa da shekaru 30 da haihuwa) kusan ba su da addini.

Geographic Distribution of Religious Groups:

Binciken ya gano cewa, babu wani yankin Amirka dake da ya fi yawan maraa addinai. Ana ifirarin cewa yankuna tsakiya da yamma maso tsakiya sun fi yawan maiya addinai. Misalin (kashi 26 cikin 100) na mazauna yamacin tsakiyar kasar mabiya darikar mujami’un dake wa’zin Protestant ne, sai kuma kusan (kashi 22 cikin 100) mabiya manyan mujami’o’in Darikar ta Protestant, da kuma kusan nearly a quarter (kashi 24 cikin 100) na mabiya Darikar Katolika da kashi 16 cikin 100 na marasa addini. Wannan kuma kason shine abinda binciken ya nuna, a kowane yanki na yawan jama’ar.

Yankin Arewa maso Gabas ne yake da yawan mabiya Darikar Katolika da ya fi sauran addinnai da (kashi 37 cikin 100), kuma mabiyan Kalilan ne, dake da alaka da darikar masu wa’azin mujami’o’in Darikar Protestant mai (kashi 13 cikin 100). Mazauna arewa maso gabashin kasar kuma, sun tasam ma (kashi 4 cikin 100) fiye da jama’ar dake sauran addinai. Idan kuma aka kamanta addinan, mabiya darikar masu wa’azin mujami’un Darikar Protestant suna Kudanci ne, ba kamar takwarorinsu ba, dake arewa maso gabas, dake da kashi 10 cikin 100, yayinda mazauna yamacin kasar ked a kashi 17 cikin 100. Mafi yawan mabiya darikar Mormon (kashi 76 cikin 100), suna yamacin kasar ne, inda suka yi cincirindo a Jihar Utah. Har ila yau, mafi yawan jama’ar dake Yamma, inda ke da dukan addinin da ake nema, sun kai (kashi 21 cikin 100), cikinsu kuwa har da marasa addini da masu ra’ayin cewa babu Ubangiji, da dama.

Addinan Amirk: Bambancinsu Da Rashin Yarda Da Ubangji

Mai yiwuwa, yadda ake nuna rarrabewar addinai a Amirk, ya sa jama'ar da dama su amince da fadur da ake yi cewa, addinai da dama, ba na su kadai ba, zai tabbatar da makomar kowane mai rai, a gobe kiyama. Hakika, binciken ya gamo cewa, mafi yawan jama'ar Amirk, ma ba su da wani tsatstsauran ra'ayi, akan duk wani al'amarin ya shafi addininsu. Ga misali, fiye da kashi biyu bisa uku, na balagaggun dake da wata alaka da addini, a Amirk, sun yi amannar cewa, babu wata wata hanya daya, da za a ce, sai ita, za a bi, wajen fassara manufotin addininsu. Rashin tsatstsauran ra'ayin na Amirkawa, game da addini, tare da kuma da yadda doka ke kare duk wata kungiyar addini, yake sanya dukan kungiyoyin addinin ke zaton 'yan tsirarun kungiyoyin addini, za su ci gaba da karbuwa, a Amirk.

DOKA

'Yancin Gudanar Da Ibada Da Hukuncin Kotuna

Daga Andrew C. Spiropoulos



Kotun Koli ta Amirk dake Birnin Washington, D.C., ta kasance wurin da ake artabun fassara abubuwan da tsarin mulki da dokoki suka tanada dangane da bayar da kariya ga gudanar da harkokin ibada. Mafi yawan lokutta irin wadannan kararrakin kan daure kai, a gabon alkala'i, wajen irin yadda ake bayana ra'ayoyi da alamomi da kuma wake-wake, ko ife-ifc.

"Majalisa ba ta da ikon da za ta kafa wata dokar da za ta kafa wurin ibada ko hana wani 'yancin gudanar da ibada...."

A duk lokacin da wani mutum ya ayyana cewa wata dokar ta keta wani abinda Tsarin Mulki ya tanada, ya kan garzaya zuwa kotu ne, wadda aka kafa, a matsayin jagora ga bin bahasi. Jama'a kan Kalubalanci duk wata dokar da ta nemi yin hani ga gudanar da ibada, ko hana 'yancin gudanar da ita. Dole nc kotu ta yanke hukunci game da ikon dokokin da ake da su, dangane da duk wata kaucewar da aka yi wa 'yancin gudanar da ibada. Mujallar *EJournal USA* ta tambayi Andrew C. Spiropoulos, wani farfesa game da dokoki, kuma darektan Cibiyar Nazarin Dokokin Tsarin Mulki Da Harkokin Gwamnatin Amirk, dake Sashen Koyon Aikin Lauya na Jami'ar Oklahoma, da ya zayyana sassan batutuwani dokoki da dama game hukunce-hukuncen 'yancin kafawa da kuma gudanarwa da ibada. A kowanc bangare, Spiropoulos ya bayar da misalai da wurare da kuma mutanc. Ya kuma bayar da harkokin da suka fassara kowanc muhawarar da aka yi game da wata karar da aka gabatar, da suka shafi harkokin gwamnati, kazalika ya bayar da shawarwarin yadda kotu za ta iya yanke hukunci, a kan kowacc kara. "Hukunce-hukuncen" ba su wuce fassarar dukan abinda kotu za ta fada ba, amma bisa ga irin yadda kotuna suka yanke hukunce-hukunce. A sha karatu game da irin yadda aka fayyace tahakikanin bambancin bari da hanawar gwamnati game da harkokin da suka shafi addini.

Hukuncin Farko

Kara: William Davis mabiyin daya daga cikin addinan jama'ar Amirk ne. Daya daga cikin muhimman sharuddan gudanar da wannan addinin na bukatar a rika shan abubuwan dake sa maye. Yin amfani kuma da miyagun kwayoyi laifi ne, a yankin da shi Davis yake. Don haka lokacin da ubangidan Davis ya gane cewa yana amfani da miyagun kwayoyi, don gudanar da ibadarsa, sai ya kori Davis daga aiki. A dalilin wannan korar da aka yi Davis, wai don yana gudanar da abinda ya saba wa doka, sai dokar yankin ta tauye masa damar da har ya rasa aikinsa. Sai Davis ya kai karar da a tilastawa gwamnatin yankin, da ta mayar masa da damarsa, domin ya yi imanin cewa Tsarin Mulkin Amirk, bai haramta yin amfani da miyagun kwayoyi ba, wajen gudanar da ayyukan ibada.

Hujjar Mai Gabatar da Kara: Davis ya bayar da hujjar cewa, gwamnati ta tauye masa 'yancin yadda zai gudanar da ibadarsa, kamar yadda sassan da aka yi wa kwaskwarima, a Tsarin Mulki suka tanada. Ya kuma bayar da hujjar cewa, gwamnati ta tauye masa haffkin samun aikin yi, ga kuma haramta masa yin amfani da kwayoyi, wanda ya saba wa Tsarin Mulki, dangane da saka shi cikin wani mawuyacin halin gudanar da ibadarsa, ko kuma kokarin hana shi gudanar da addininsa. Dokar ta tilasta wa Davis da ko dai ya bar addininsa, ko kuma a daure shi, a sakamakon karya dokar da ta haramta yin amfani da miyagun kwayoyi. Davis ya yi zargin cewa, Tsarin Mulki ya bai wa gwamnati damar da ta hana shi gudanar da addininsa, wanda: (1) gwamnati na da kwa'kwaran

dalili, kuma (2) dokar wata hanya ce da gwamnati za ta aiwatar da nufinta. A nan, Davis ya bayar da hujjar cewa, gwamnati ba ta da wani kwaikkwaran dalilin da za ta dakatar da shi yin amfani da miyagun kwayoyi, wajen gudanar da addininsa. A ganinsa, bai matsa wa kowa ba, ba kuma yana amfani da kwayoyin ba ne, tamkar irin jama'ar da suka amfani da kwayoyi, don karya doka, ko annashuwa, kuma ba da wata niyyar sayar da wafannan kwayoyin ga kowa. Don haka, gwamnati ba ta da hujjar da za ta kama Davis da laifi. Dangane da rashin wani kwaikkwaran dalilin tauye wa Davis 'yancinsa na gudanar da addininsa, Tsarin Mulki, bai bai wa gwamnati damar ta hukunta shi ba.

Hujjar Gwamnati: Gwamnati ta bayar da hujjar cewa, ita ba ta tauye wa Davis 'yancinsa na gudanar da addini ba. Dokar da ta hana yin amfani da miyagun kwayoyi, ba ta shafi masu bauta ba ne, kadai, har da kowa da kowa. Gwamnati ta bayar da hujjar cewa, tana da ikon da Tsarin Mulki ya ba ta, na tilasta Davis ya bi umurnin doka, tunda yake ta shafi kowa da kowa, masu addini da wafanda ba su da addinin. Har ila yau, gwamnati ta bayar da hujjar cewa, ba dole sai ta bayyana abinda dokar ta tanada ba, kuma ta yin amfani da dokar ne, kadai, za ta iya aiwatar da nufinta. Abinda, kawai, take kokarin yi, shine ta tabbatar da dalilin kafa dokar, na haramta wa duk wani mahaluki yin amfani da miyagun kwayoyi, don haka, ba ta tsame wafansu mutanc ba, irin su Davis, wafanda suka yi imanin cewa, suna da wani muhimmin dalilin da za su karya doka.

Hukuncin Da Ake Hasashe: A wannan karar, ana sa ran kotu za ta yanke hukuncin bai wa gwamnati gaskiya. Mai yiwuwa kotun za ta yanke hukuncin, koda kuwa aiwatar da dokar zai kawo wani kunci, ko kuma tilasta wa wani dakatar da gudanar da ibadarsa, domin Tsarin Mulki bai bai wa wani mahaluki damar karya doka ba, don ya gudanar da addini. Muddin dokar ta shafi kowa, da mai addini da wanda ba shi da addini, kuma ta yi haramci ga dukan wanda ya karya doka, to, gwamnati na da ikon da za ta aiwatar da dokar ga duk wani mabiyin addini, don ganin dokar ta yi tasiri. Gwamnati kuma ba za ta tsame kowa ba, dangane da abinda dokar ta tanada.

Hukunci na Biyu

Kara: Mujami'ar New Order tana tsibbace-tsibbace ne. Sharudsan gudanar da addininsu, ya shafi yanka dabbobi, ciki kuwa har da tantabaru da kaji da akuyoyi da kuma tumaki. Yankan dabbobi na da muhimmanci ga addinin na gargajiya, wanda ya tanadi zubar da jini, don gaggauta samun biyan bukata, da rantsar da sababbin tubabbu da bokaye da yi wa marasa lafiya addu'o'i da kuma gudanar da bidi'o'i, a duk shekara.

Mafi yawan mazauna garin Palm Leaf, inda mujami'ar take, sun damu da irin yadda mujami'ar ke yankeyanken dabbobi. A cewarsu, wannan ibadar tana damunsu, kuma sun yi imanin tana iya haifar da wani abinda zai shafi lafiyar jama'a. Sai suka roki hukumar garin da ta dakatar da mujami'ar game da wafannan yankeyanken. Daga nan sai hukuma ta kafa dokar da ta haramta yankan dabbobi, ba bisa ka'ida ba, ya-Allah ko don wata bauta, ko kuma wani biki, amma ba don ci ba, ko don samun tufafi, ko kuma wani binciken kimiyya, ko kuma kiwo. Ita kuma mujami'ar sai ta kai hukuma kara, don hana ma ta yin katsalandan ga harkokin ibadarta.

Hujjar Mai Gabatar da Kara: Mujami'ar ta yi imanin cewa, hanin da hukumar garin Palm Leaf ta yi ma ta, na tilasta ma ta dakatar da yanka dabbobi, ya tauye wa mabiyanta, hañkin da Tsarin Mulki ya ba su, na 'yancin gudanar da ibadarsu. Ta bayar da hujjar cewa, dokar ba ta shafi masu addini ba, da marasa addini, bai daya, wanda, ga alama, ana so ne, a aiwatar da dokar ga kowa da kowa, wanda, a fakaici, ana son aiwatar da ita ne ga masu addini. Mujami'ar ta bayyana cewa, mabiya addini ne, kadai, ke yankeyanken dabbobi, don zama wani bangare na ibadarsu, ko kuma biki, wanda hukuma ke neman ta haramta. Amma dokar ba ta haramta yankan dabbobin ba, don ci, ko was an farauta.

Ga alama kuma, hukuma ta kafa wannan dokar ne, don hana wa masu gudanar da addinin gargajiyar na Utopia, gudanar da ibadarsu. Kuma an kafa dokar ne, saboda, kawai, jama'ar gari sun yi korafi. A cewar mujami'ar, Tsarin Mulki, bai bai wa gwamnati damar nuna bambanci, a tsakanin mabiya wani addini da wafanda ba su da addini ba, ko kokarin tursasa wa wani addini. A wannan karar da jama'ar garin Palm Leaf suka kai, wai ana neman a hukunta wani don ya aikata wani abinda ya shafi gudanar da ibadarsa, yayinda wafanda ke aika irin wannan, ba su da laifi, don kawai ba su da addini. Idan kuwa har gwamnati za ta nuna bambanci, a tsakanin jama'ar dake da addini da wafanda ba su da addini, to, akwai dalili. A wannan al'amarin, an nuna ke nan, babu bambanci, a tsakanin masu yanka dabbobi, don addini, da kuma wanda wani zai yanka, don Kashin kansa.

Hujjar Gwamnati: Hukumar garin ita kuma ta bayar da hujjar cewa, ba an kafa dokar ba ne, don wafansu mabiya addini, ko nuna bambanci ba. Dokar ta shafi kowa, amma ba wani addini ba, wafanda ke yanka dabbobi, don gudanar da ibadarsu ba, kuma akwai bukuwa da dama da ba su shafi addini ba. Mahauta ko mafarauta na yanka dabbobi don wasanni, wafansu kuma don abinci, ko don wata sabgar dabban, amma ba don bukuwa ba. Wannan yana da bambanci da yankeyanken dabbobin da ake yi don bukuwa, don haka ya kamata a dokar ta bambanta, wajen aiwatar da ita. Ba a hana wa mutum damar da Tsarin Mulki ta ba shi, na gudanar da addininsa, bayan doka ta shafi kowane mahaluki, ya-Allah yana da addini, ko ba shi da shi. Ta haka ne kuma dokar za ta iya hana wa wani, gudanar da ibadarsa.

Hukuncin Da Ake Hasashe: A nan, mai yiwuwa kotu ta bai wa Mujami'ar addinin gargajiyar na Utopia, gaskiya. Kodayake dokar ta shafi wanda ke da addini, da wanda ba shi da addinin, amma dokar tana duba bambanci, a tsakanin masu addinin da wafanda ba su da shi. Da gangan aka kafa wannan dokar, don ta shafi masu addinin dake yanka dabbobi, don gudanar da bauta, yayinda ta tsame wafanda ke yanka dabbobi, domin wafansu

dalilai. A duk lokacin da gwamnati ta nuna akwai bambanci, tsakanin masu addini, da marasa addini, to, an tauye wa wani ‘yancin gudanar da addininsa, sai idan gwamnati ta: (1) bayar da hujja, mai karfi, game da kafa dokar, ko kuma (2) dokar ta zama tilas, don ganin an cimma wata manufa. A nan, hani, ko kayyade yadda ake yanka dabbobin, ba zai shafi wadanda ke da addini ba, da wadanda ba su da addini. Hujjar kadai da za ta daure kai ita ce, irin yadda gwamnati ke son tursasa wa addinin gargajiyar na Utopia.

Hukunci na Uku

Kara: Kwanan Michelle Rivers, ‘yar shekaru 14, da haihuwa, ta kammala karatunta na sakandare. Kuma al’adar makarantar ce, ta tara jama’ a, don bikin saukar karatu. Wannan bikin na saukar karatu yana da muhimmaci ga dalibai da danginsu. Don haka sai makarantar ta gayyaci wani limamin da zai yi addu’ a, a farko da kuma karshen bikin. Dukan addu’ o’ in da aka yi, suna ambatar ubangiji ne, ba kuma wani ubangijin wani addini ba. Amma kuma makarantar ta haramta wa dalibai da su yi addu’ a, ko kuma su tashi tsaye, lokacin da ake yin addu’ a. Har ila yau, ba a yarda daliban su halarci bikin saukar karatun ba. Don haka sai Rivers ta kai karar makarantar, domin ta yi imanin cewa, Tsarin Mulki ya haramta wa wata makarantar gwamnati da ta shirye wadsansu addu’ o’ i, a wajen saukar karatun dalibai.

Hujjar Mai Gabatar Da Kara: Rivers ta bayar da hujjar cewa, gayyar yin addu’ o’ in da makarantar ta yi (wadda kuma makarantar gwamnati ce) ta saba wa duk wani tanadin da Kwaskwarimar Tsarin Mulki ta yi, na haramta wa gwamnati kafa wani wurin ibada.



Kungiyoyin da dama sun zama dandalin artabun shari’ a, inda sukan kakkafa alamomin dake nuni da dokokin cikin Littafin Bible. A yankin Lawrence, dake Jihar Indiana, wata kungiyar fafitika, ta garzaya zuwa kotu, don dakatar da kafa wata alama, a farfajiyar wata kotu. A nan wadsansu ma’akata ce, ke kokarin cire alamar, a harabar kotun.



Wannan wani baje koli nc, a Dakin Ajiyar Kayayyakin Tarihin Neman ‘Yanci, dake Chicago dake Jihar Illinois. An kafa su nc, don taimaka wa baki sanin irin Kwaskwarimar da aka yi wa Tsarin Mulki game da fadar albarkacin baki da addini da watsa labara da kuma yin taro.

Rivers ta bayar da hujjar cewa gwamnati ta yi haka, don ta nuna cewa tana goyon bayan yada addini. A sakamakon wadannan addu’ o’ in da aka yi, gwamnati ta nuna ke nan, tana goyon bayan adini kuma wata alama ce ta niyyar taimaka masa. Bugu da kari, gwamnati na kokarin kafa wani addinin da har aka tilastawa. Rivers ta yi addu’ a, ko kuma, akalla, ta nuna biyayya ga wani addinin da ba goyon baya. Ba gwamnati ba ce, za ta nuna ma ta muhimmacin bikin saukar karatun, a rayuwarta, da za fake da nuna girmamawa ga wani addini.

Hujjar Gwamnati: Makarantar ta bayar da hujjar cewa, ba a tilasta wa Rivers ta goyi bayan wani addini ba, ko ta girmama wani addini. Ba dole ba ne, ta halarci wajen bikin, kuma idan ma har ta halarta, ba dole ba ne, ta yi addu’ ar, koda kowa ya ya tashi, don yin addu’ ar. Makarantar ta bayar da hujjar cewa, ba laifi ba ne, a goyi bayan wani addini, ko a amince da addini. Wannan wata dam acc ga wadanda suka halarci bikin, idan har suna so, sun kuma yi imani, su bayyana imaninsu. Makarantu da sauran sassan gwamnati na bayar da damar yin irin wadannan addu’ o’ in, tun lokacin da aka kafa kasar nan, wanda wadsansu na iya cewa, wannan damar ta yin addu’ o’ in, na tun fil-azal, sun tilasta wa wadsansu mutane da su rungumi addini, ko su taimaka wa wani addini, komai kankantansa.

Hukuncin Da Ake Hasashe: A wannan karar, mai yiwuwa, kotu ta bai wa Rivers gaskiya. Gwamnati ba ta da ikon da za ta tilasta wa Rivers, zabī, a tsakanin halartar bikin saukar karatun dalibai, wanda ke da muhimmacci, a rayuwarta, da kuma tilasta ma ta nuna imanin da ba ta amincewa ba. Ko kusa ba daidai ba ne, a sa ran Rivers, wadda ‘yar karamar yarinya ce, ta nuna ba ta kaunar haka, idan ta ki tashi tsaye, ko kuma ta kaurace wa yin addu’ ar, a lokacin bikin saukar karatun. Don haka za a ga cewa, ko dai tana addu’ ar ne, ko kuma tana mutunta

muhimmancin addu'ar da ake yi. Tsarin Mulki bai bai wa gwamnatin ikon tilasta wa wani shiga addini ba. Bugu da kari, gwamnati ba za ta iya yin amfani da karfinta ba, ko wani abin masarufi, wajen yada addini, ko taimaka wa bin addini. Gayyatar yin addu'a, a wajen bikin, ya nuna wa masu halartar bikin cewa gwamnati ta yi imani da wani addini, kuma ta yi imanin adddini na da kyau da muhimmanci. A duk lokacin da gwamnati ta nuna wa mutane cewa, ta amince da wani addini, to, babu shakka ta karya dokar Tsarin Mulki, dangane da kafa wata harka ta addini.

Hukunci na Huduf

Kara: Ginin Mazaunin Mulki dake dandalin Metropolis, a New Hudson, zagaye yake da wani katafarewurin hutuwa dake da abubuwani tarihi da dama. Daya daga cikin irin wadannan kayayyakin, akwai wani falalen dutsen dake d'auke da Dokoki Goma dake cikin Littafin Bible, mai tsawon mita biyu. Dutsen yana nan tsakanin gine-ginen da majalisun gwamnati ke zamansu da kuma ginin kotun koli. Dutsen kuma na d'auke da sunan wata fungiyar jama'ar da ta bayar da dutsen, kyauta, fiye da shekaru 40 da suka wuce. Henry Mencken, wani mazaunin yankin na Metropolis, kan gitte wajen dutse, kan hanyarsa ta dawowa daga wurin aiki. Shi kuma Mencken bai da addini, kuma rubutun dake kan wannan dutsen yana ba shi haushin cewa, gwamnati na nuna goyon bayaya ga wani addini. Don haka sai ya kai karar da tilasta wa gwamnati ta tum'buwe wannan dutsen.

Hujjar Mai Gabatar Da Kara: Mencken ya bayar da hujjar cewa, an yi laifi da aka ajiye wannan dutsen, mai d'auke da wani sakon abinda ya shafi addini, a harabar gine-ginen gwamnati. Wannan alamar da aka ajiye a New Hudson, ta tabbar da karya tanadin da Kwaskwarimar Tsarin Mulki ta yi. Ya bayar da hujjar cewa, duk wani mutum kirkin da ya ratsa wannan wurin hutuwar, wanda ke da kwarjini ga jama'ar dake jihar, har kuma ya karanta rubutun dake kan wannan dutsen, ya san babu makawa, gwamnatin Jihar New Hudson ta goyon bayan duk wani addinin dake da alaka da wadannan Dokokin Goma. Mencken ya ha'ki'nce da cewa, Tsarin Mulki bai bai wa gwamnati ikon yin amfani da karfinta ba, ko kudi, wajen amincewa ko yada harkokin wani addini. Ya kara da cewa, dole a cire wannan dutsen daga wurin ofisoshin gwamnati.

Hujjar Gwamnati: Ita kuma gwamnati ta bayar da hujjar cewa, wanna falalen dutsen bai da wani abinda ya yi kama da addini. Babu wata alamar da dutsen ya nuna cewa yankin New Hudson na Kokarin tilasta wa wani talakanta bin wani addini ne, ko kuma yana goyon bayan wani addini. Akwai alamomi fiye da 30, a wannan wurin hutawar jama'ar da dutsen yake, amma babu abinda suke nunawa, wanda ya wuce wadansu al'amurra na tarihi, kuma hatta abinda aka rubuta, a kan dutsen, dokoki ne dake da muhimmancin gaske ga jama'ar da suka kafa jihar. Mafi yawan jama'ar dake ratsa wurin hutawar, sukan karanta abinda aka rubuta ne, don yana da muhimmanci ga tarihin yankin na New Hudson. Ba suna bai wa rubutun wata ma'ana ba ne, game da wani addinin da yankin New Hudson ke so. Babu wani abinda wannan rubutun ya nuna, da ya saba wa doka, in ji gwamnati, kuma babu abinda zai taba shi.

Hukuncin Da Ake Hasashe: A wannan karar, mai yiwuwa, kotu ta bai wa gwamnati gaskiya. Dutsen bai nuna wani abinda ya shafi addini ba. Maimakon haka ma, tarihi ne ma yake bayarwa, game da yadda addini yake, a yankin na New Hudson. Mafi yawan jama'a sun yi imanin cewa, dutsen na jadadda abinda ya shafi tarihi ne, amma ba addini ba, domin yana wurin da saura alamomi suka zagaye ne, wadanda dukansu suna nuni ne da abinda tarihi ya bari. Har ila yau, mafi yawan mutanen da suka san wannan dutsen, shekara da shekaru, ba su taba tunanin cewa yana tilastawa wani bin wani addini ba, domin idan banda Mencken, babu wanda ya taba korafi game da dutsen, duk shekarun nan. Mutane sun d'auka dutsen wani abu ne na tarihi, don haka bai kamata a yi tsammanin gwamnati na Kokarin kafa wani addini ba ne, don karya dokoki Tsarin Mulki.

Ba dole ba ne, ra'ayoyin da aka bayyana, a wannan labarin, su yi daidai a manufot ko ra'ayoyin gwamnatin Amirkia.

Hukunce-hukuncen Kotun Koli Kararrakin ‘Yanci Addini

Takaitattun Hukunce-hukuncen Kotun Kolin Amirka, Kamar Yadda Kwamitin Harkokin Addini Da Rayuwa na Cibiyar Pew Ya Tattara

Reynolds da Gwamnatin Amirka (1879) Kotun ta amince da hukuncin da aka yi wa wani sanannen jigon addinin Mormon, bisa auren mata biyu, a yankin Utah.

Cantwell da Gwamnatin Amirka (1940) Lokacin da take soke hukuncin da aka yanke, na saba wa jama'a, kotun ta yanke hukuncin cewa, Sashen ‘Yancin Gudanar da Addini, ya shafi jiha, kazalika da gwamnatin tarayya.

Makarantar Yankin Minersville School District da Gobitis (1940) Kotun ta yanke hukuncin cewa, Sashen ‘Yancin Gudanar da Addini, bai bai wa almajiran makarantun gwamnati dammar tilasta wa yara karrafa tatar fasa ba.

Hukumar Ilmi ta Yammacin Virginia da Barnette (1943) Kotun ta soke hukuncin da *aka yi wa Gobitis*, inda ta jaddada bayar da dama, cewa ba dole ba ne, a karrafa tatar fasa, saboda ‘yancin da ake da shi, na fadar albarkacin baki a kuma gudanar da harkokin addini.

Gwamnatin Amirka da Ballard (1944) A wata karar da aka gabatar ma ta, game da wani bokan da yace yana aiki da aljannu, kotun ta yanke hukuncin cewa, gwamnati ba ta da ikon tabbar da gaskiyar abinda wani ya fada game da addininsa, amma tana da ikon haikance cewar an aiwatar da wannan imani da ake da shi.

Braunfeld da Brown (1961) Kotun ta kori wata hujjar da wani bayahude, dan kasuwa ya gabatar ma ta, na cewa ba ya zuwa wajen aiki ranakun Asabar, ya kuma kalubalanci dokar da ta ce, kada a gudanar da harkokin kasuwanci, a ranakun Lahadi.

Sherbert da Verner (1963) Kotun ta yanke hukuncin cewa, Manufar Bayar Da Aiki, ta Yankin Kudanci Carolina, ba ta ikon da za ta bai wa mai neman aiki zaifi tsakanin addininsa na ranar Asabar da kuma kudin aunakarsa, wanda ya saba wa dokar ‘yancin gudanar da addini.

Wisconsin da Yoder (1972) Kotun ta yanke hukuncin cewa, Sashen ‘Yan Gudanar da Addini, bai shafi kananan yaran dake bin darikar Old Order Amish, wajen tilasta ma su bin dokokin zuwa makaranta ba.

Jami’ar Bob Jones da Gwamnatin Amirka (1983) Kotun ta yi watsi da kalubalantar da aka yi wa Kwaskwarimar Tsarin Mulkin, game da manuofin Ayyukan Kudafsen Shigowa, na dauke biyan kudin haraji ga cibiyoyin ilmin dake bayar da ilmi kyauta, wadanda kuma ke nuna bambancin launin fata.

Goldman da Weinberger (1986) Kotun ta yanke hukuncin cewa Sashen ‘yan Gudanar da Addinin, wanda ya yi hani, da yin amfani da rawani, koda a cikin ofis ne, ya shafi wani bayahude, hafsan mayakan jiragen sama.



Ba abin mamaki ba ne, ka ga yahudawa sanye da ‘yar hularsu da aka fi sani da suna yarmulke, a harkokinsu, a yau da kullum, a Amirka. Kotun Kolin Amirka ta yanke hukuncin cewa, ba za a iya tsame wani bayahude, hafsan mayakan jiragen sama ba, da ya rika karya dokokin sanya kayan-sarki, koda yana zaunc a ofis ne.

O’Lone da Sansanin Gidaje na Shabazz (1987) Kotun ta yanke hukuncin da a sakar wa fursunoni marar harkokin tsaro, idan suna ibadar Musulunci.

Sashen Daukar Ma’akata da Smith (1990) Kotun ta amince da hana wadansu bokaye, na cibiyar warkar da mashaya miyagun kwayoyi, su biyu, wadanda aka kora daga aiki, kudafensu na sallama, domin sukan bayar da kwayoyin maganin *hallucinogen peyote*, masu sa tambele, don addinin ya ce a yi.



Kadan daga cikin irin kayayyakin da bokayen kc amfani da su, ciki kuwa har da kwayar maganin ta peyote. Kotuna sun gano cewa, yin amfani da wadannan miyagun kwayoyin ba laifi ba ne, wajen masu bautar gargajiyar Indiyawan Daji.

Mujami'ar Lukumi Babalu Aye da Karamar Hukumar Hialeah (1993) Kotun ta yanke hukuncin hana karamar hukumar Hialeah nuna bambanci ga irin yadda mabiya addinin Santerian ke sarrafa dabbobinsu, da kuma irin yanda suke yanka su.

Karamar Hukumar Boerne da Flores (1997) Kotu ta yanke shawarar cewa Majalisa ba ta ikon da za ta maye gurbin wani hukuncin kotun tarayya, da dole, wata jiha za ta amince, da wani hukuncin, dangane da abinda ya shafi 'yancin gudanar da addini.

Locke da Davey (2004) Kotun ta yanke hukuncin cewa ba a saba wa Tsarin Mulki ba, idan Sashen Harkokin Ilmin Manyan Makarantu na Jihar Washington, suka rangwanta wa wadanda za su karanta darussan da suka shafi harkokin addini.

Cutter da Wilkinson (2005) Kotun ta yi watsi da gardama da ake yi, a kan batun dokar sashen harkokin addinin kasa, wanda ya shafi fursunoni da makamantansu, na cewa sun saba wa Kwaskwarimar Tsarin Mulkin.

Gonzales da O Centro Espirita Beneficiente Uniao do Vegetal (2006) Kotu ta yanke hukuncin cewa, Dokar RFRA (Dokar Sanya Takunkumi ga Harkokin Addini ta 1993) tana bayar da kariya ga kananan addinai, wajen sayowa da yin amfani da kwayoyin sa maye, wajen gudanar da harkokinsu na ibada.

Kwamitin Nazarin Harkokin Addini da Rayuwa, na Cibiyar Pew ne, ya bayar da iznin sake buga wannan binciken na ta. www.pewforum.org

Ra'ayoyin da aka gabatar a wannan labarin ba dolc ne ya zama daya ba, da ra'ayoyi da manufofin gwammnatin Amirkat.

Kare 'Yancin Gudanar Da Addinai, A Duniya: Wani Al'amari Ne Na Duniya

Daga John V. Hanford, III



John V. Hanford, na uku, jakada ne, na musamman, game da harkokin 'yancin gudanar da addini, lokacin da yake bayar da rahoton shekara, game da binciken da Gwammnatin Amirkat ta yi, kan harkokin 'yancin addinai.

'Yancin Addini, wani abu ne da tarurukan duniya da Amirkat, ke kokarin kare mutuncinsa, a dukan duniya.
John Hanford, jakadan Kasar Amirkat ne, na musamman, game da harkokin 'Yancin Addinan Kasashen Duniya.

'Yancin Gudanar da Addini, wani gagarumin al'amari ne, da aka tanada, a Kwaskwarimar Tsarin Mulkin Amirkat, kuma ya samu karbuwa ta kowanne fanni. Ya kamata mu lura kuma cewa, kokarin Kasar Amirkat, dangane da abinda ya shafi 'yancin addini, ya wuce a cikin kasarta kawai. Bisa ga sanin irin yadda gwammnatoci ke tauye wa jama'a 'yancin rungumar addini da gudanar da shi, yadda suke so, Kasar Amirkat ta dukufa wajen inganta dokar da bayar da kariya ga harkokin gudanar da addini, a dukan fadin duniya.

Mun dade da mutunta harkokin 'yan gudanar da addini, a matsayin wani 'yancin dan adam, da bai tabuwa, a karfashin kowace doka, ko yarjejeniya ta kasashen duniya, irin su Yarjejeniyar 'Yancin Dan Adam ta Duniya da Alkawurran 'Yancin Dan Adam da Gudanar da Harkokin Siyarsa. A saboda da haka ne, aka samu wannan yarjejeniyar ta kasashen duniya, Amirkat kuma take da fafitikar kara wa gwammnatoci, kwarin gwiwar tallabar al'amarin, baki daya, ba tare da Amirkat ta tursasa bin wata hanya ta musamman ba.

A 1998, daukacincin wakilan Majalisar Amirkat suka kafa wata doka game da 'Yancin Gudanar da Harkokin Addini. Dokar da ta tilasta yin aiki da abubuwan da tarihi ya bari, game da bayar da fifiko ga muhimmancin manufofin Harkokin Kasashen Wajen Amirkat, da wadata kayayyakin sababbin kayayyakin ayyukan bayar da shawarwari da kre 'yancin gudanar da addini. Bugu da kari, Kasar Amirkat na inganta 'yancin gudanar da addinai, ta hanyar tallafa wa ayyukan kasashen duniya, da la'antar duk wani yunkurin keta 'yancin gudanar da addinin, da kuma goyon bayan 'yancin gudanar da addini, ga duk mutumin dake duniya.

Dokar ta haifar da nafa wani jakada, na musamman, game da harkokin ‘Yancin Gudanar da Addini, a Duniya, kazalika da Ofishin Harkokin ‘Yancin Gudanar da Addini, a Fadar Gwamnati. Aikin wadannan cibiyoyin ne, su riwa kula da yadda ake musgunawa da nuna bambanci, a dukan fadin duniya, da kuma inganta manufofi da tsare-tsaren bunkasa ‘yancin gudanar da addinin. Mun samu nasarar hakan ne, ta yi aiki, tare da ofisoshin jakadancin Amirka da jami’an harkokin jakadanci da fungiyoyin kare ‘yancin addinai da jama’a, wajen fuskantar duk wani matakina da wata gwamnati za ta dfauka, na tauye wa jama’a ‘yancinsu, na gudanar da addininsu.

Wannan kuma shine makasudin zayyana rahoton, na shekara, game da harkokin ‘yancin gudanar da addini, na duniya. Rahoton yana yin bayanai game da matsayin ‘yancin na gudanar da addini, a kasashen fiye da 195, a kowace shekara, kuma yawansa ya zarce shafuka 800. Za a fitar da rahoton na 2008, a cikin watan Satumba. Ana kuma iya samun wannan rahoton da wadanda suka gabata, a shafin yanar-gizo, mai suna <http://www.state.gov/g/drl/irf/>, kazalika da shafukan yanar-gizon ofishin Jakadancin Amirka, inda ake fassara su cikin harsuna da dama.

Har ila yau, ofishin yana kara lura da irin yadda ake tursasa wa ‘yan kananan kabilu. Muna kuma taimaka wa kasashen da daina nuna wa kananan kabilu bambancin addini, su riwa barinsu suna gudanar da harkokinsu, a fili, kamar irin su kasashen Rasha da Turkmenistan da Masar da Indonesia da kuma Pakistan. A Iraq, ofishin ya bayar da shawarar da a karfafa janyo kananan kabilu, a jika, wajen harkokin siyasa, mun kuma roki gwammatocin kasashen Asia da Turai, da ma ko’ina, da su riwa mutunta ‘yancin gudanar da addinin ‘yan tsirarun muslimin dake cikinsu. Europe, and elsewhere to respect the religious freedoms of their minority Muslim populations.

A rahoton da ofishin ya bayar a 2007, an bayar da damar manyan addinin Amirka, da su riwa hutawa, a lokacin da suke gudanar da harkokin addininsu, Musulmi su riwa hutawa, a lokacin azumin watan Ramadan, su kuma yahudawa su huta a ranakun ibadar Rosh Hashanah, wanda ya tunatar da Kasar Amirka, game da irin yadda take muhimma gudanar da harkokin addini.

Kamar yadda Sakatariyar Gwamnat, Condoleezza Rice, bayyana, a wancan lokacin ne, inda ta ce, “ta irin wannan kawance da yin aiki da juna, a tarurrukan kasashen duniya ne, da kuma irin tarurrukan da muke yi, game da abubuwani da suka shafi jama’ar duniya, Kasar Amirka za ta ci gaba da bayar da himma wajen inganta harkokin ‘yancin gudanar da addini da kuma samar da wani kwaikkwaran harsashen tabbatar da zaman lafiya ga mabiya addinai, a duniya.”

Hakičanın İmani Daidaita Aiki Da Addini

Daga Christopher Connell



Wani musulmi, direban motar haya, dan Kasar Pakistan ne, a lokacin salla, a tsakiyar Birnin New York.

An san Dokar ‘Yancin Dan Adam ta 1964, dangane da murkushe nuna bambancin laucin fata, a makarantu, da wuraren taruwar jama’ a a Amirka. Har ila yau, wani harsashi ne, na kare ‘yancin ma’ikata daga bambancin da ake nuna ma su, ciki kuwa har da bambancin jinsi, saboda irin addinin da ka ke yi. Ma’ikatan dake da imanin gudanar da ibada, na ganin wulakancin manufofin ma’ikatunsu, wadanda ke saba wa sharuds dan addininsu, da doka take karewa. Christopher Connell, wani kwararren dan jarida ne, a Birnin Washington, wanda ya yi rubuce-rubuce da dama, game da al’amurran da suka shafi manufofin jama’ a.

A Babban Filin Jirgin Saman St. Paul, dake Minneapolis, bañin musulmi, direbobin motocin haya, daga Kasar Somalia, sun rasa ayyukansu, da mutuncinsu, idan suka dage wa kin daukar duk wani fasinjan dake dauke da giya.

A shaguna shan kofi ma, dake Hillsboro, a Jihar Oregon, wata budurwa ta yi kukan cewa, an sallame ta aiki, ba don rashin yin aiki ba, sai don kawai tana sanya sarkar wuyan mabiya addinin Wiccan.

A New Jersey ma, wani ma'aikacin matatar man fetur ta ConocoPhilips, Hukumar Daidaita Bayar da Damar Samun Aiki ta Amirka (EEOC), kotu ta kai shi, don ya nemi da a sanya sunansa a cikin wadfanda za su riña mujami'a, a kowace safiyar ranar Lahadi.

A can kuma Phoenix, ta Jihar Arizona, sai da aka safe shekaru shida, cur, ana tabka shari'a, kafin kotun tarayya ta tilasta wa kamfanin motocin haya na Alamo Rent-A-Car, da ya biya wani jami'inta, muslimin, dan Kasar Somaliya, da ya kora, diyyar dolar Amirka dubu 250, domin kawai ya daura abaya, a cikin watan azumin Ramadan

Yadda yawan jama'ar Kasar Amirka ke kara yawa, haka ma'aikata ke neman hakkinsu na 'yancin gudanar da harkokin addini, a lokacin da suke aiki. Doka kuma ta ba su wannan 'yancin da su kukuta yin ibada, a lokacin da suke bakin aiki. Wani lokacin shugabanninsu ne, ko abokan aikinsu, ke kuntata ma su. Amma, a sakamakon irin yadda irin wadannan kararrakin ke yawaita, ya sa aka kafa hukumar da za ta tilasta yin aiki da dokar ta ma'aikata. A kulum, akwai Hukumar EEOC, a tare da su.

Amma wadansu kamfanonin sun lura cewa, dole su yi biyayya da dokar, muddin dai suna bukatar kasuwarsu ta tafi, lafiya lau.



Susan McDuffie ce, a gefen hagu, sai kuma Babban Darcitan Hukumar ta EEOC, dake Birnin San Francisco, yana sauraren bayanin mai gabatar da kararrakin na Hukumar EEOC, a wani taron manema labarai. Ayyukan hukumar sun fara yawa, a cikin 'yan shkarun nan, lokacin da ake samun bambancin addinai, a wuraren ayyukan Kasar Amirka.

Mañasudin Doka Shine Rashin Nuna Bambanci da Girmamawa

Luke Visconti, wani abokin huldar kafa mujallar **DiversityInc**, wanda ya yi imanin cewa, yin hakuri da al'amarin addini "wata hanya ce ta yin huldar girmamawa da rashin nuna bambanci ga jama'a, don samar da zaman lafiya da gudanar ayyukanka, a wurin aiki. Ba don ka yi wa kowa gyara ba ne, ga harkokin da suka shafi siyasa, sai don kana bukatar ci gaban ayyukanka, da samun riba, mai tsoka."

Wata garabasar kuma da kamfanoni ke samu, ita ce, sanin makamar aikin "ta yaya za ka samu abokan cinikin da suka fito daga tsatson Musulmi ko Yahudawa ko Kiristoci, ko ma daga sauran addinin, da za ka yi hakuri da ibadarsu", a wajen aiki, in ji Visconti. Kamfanoni irin su Texas Instruments Inc. sun kebe "dakunan natsuwa", da ma'aikatan kamfanin ke taruwa, don yin ibada, wadansu ma har da wuraren yin alwalla, don ma'aikansu Musulmi su tsarkake kawunansu, kafin su je wurin yin ibada. Kamfanin Kirar Motoci na Ford da sauransu, a wadansu lokuttan ma, suna taimaka wa ma'aikata, wajen kebe masu yin ibada, da sauran abubuwan da suka shafi ibadarsu, bai daya.

Lokacin ma da Kamfanin IBM ya tsaurara harkokin tsaro, lokacin da aka kai harin ranar 11 ga watan Satumba, a 2001, wata sabuwar ma'aikaciya, musulma, ta ji tsoron, watakila, ta rasa aikinta, domin ta ki amincewa, a dauki hotonta, don katin shaidar ma'aikata, ba tare da lullubi ba. Amma sai kamfanin ya yi mata hoto, iri biyu, daya da nikaf, wanda take sanyawa, a wajen aiki, dayan kuma babu lullubi, wanda sai masu gadi, mata, ke dubawa. Shugaban Cibiyar Fahimtar Juna Game da Harkokin Addinai, na Gidauniyar Tanenbaum, Georgette F. Bennett, ya bayyana cewa, "irin haka ya sanya suka samu wani hazifin ma'aikaci. Ba kuma wanda zai bar su, a wani dan gajeren lokacin ba, domin ana yi masa sha-tara, ta arziki, ba a kuma taba kyamarsa ba."

Sashe na Bakwai, na Dokar 'Yancin Dan Adam din, ta 1964, ta haramta nuna bambancin launin fata, ko jinsi, ko ke mace ce, ko kuma addininka, ko daga wace kasa ka fito, a wajen bayar da aiki. Da farko, Hukumar EEOC,

ta ce dole kamfanoni su yi hakuri da addinin ma'aikatansu, sai dai idan al'amarin ya "kai manzalin da zai dagula ma su harkokin ciniki."

A 1972, Majalisa ta nemi ta tsaurara al'amurra, wajen yin hakurin da ma'aikata, da ba zai har da "wata tangarda" ba. Amma sai Kotun Kolin Amirka ta sake ma ta gwiwa, a 1977, lokacin da ta yanke hukunci, a kan karar Kamfanin Jiragen Sama na *Trans World Airlines, Inc. da Hardison*, na cewa dukan abinda za a yi wa ma'aikaci, na karanta, kuntatawa ne. Kungiyoyin addinai, cikinsu har da Darikar Seventh Day Adventists da ta Orthodox Jews, suna girmama hutun ranakun Asabar, wanda suka yi ta kamun kafa, don karfafa dokar, amma ba su samu nasara ba.

Har yanzu, ana samun karin shugabannin kamfanoni, da manajojin daukar ma'aikata (HR), da dama, dake aiki da sabuwar manufar ma'aikatan ta Kasar Amirka, wadda ke bayar da gudanar da ayyukansu na ibada, a wajen aiki, da kuma lokuttan da suka tashi aiki. Manaja harkokin hukumar HR ne, Eric Peterson, ya bayyana haka, lokacin da yake jawabi, a wata lacca, ga wakilan Hukumar Harkokin Gudanarwar Ma'aikata, su dubu 240.

"Mutane ba suna neman hanyoyin da za su tuba ba ne, ko 'yancin tubabbi, in ji Peterson, wanda tsohon manajan bayar da shawarwari ne, na Kamfanin Booz Allen Hamilton Inc. "Abinda suke bukata shine, yadda za su rayu da ayyukansu, bisa sharudsan addinansu." Wannan kuma ita ce kalubalar da suke fuskanta, musamman wadanda ba kiristoci ba, wadanda addininsu "ke bukatar sutura, da shiga jama'a da tarbiyyarsu, wadanda ba kasafai ba, ake amincewa da su, a wuraren aiki," in ji shi. Wani lokacin ma, "babu isassun kudaden da ake bukata, don magance wadannan matsalolin. Dole ne, bayan an game dukan tunani, a ce, to, me za mu yi, bayan irin abubuwani da muke yi, na farko, irin yadda addinin kirista, ya shimpida a yi?"

Dokar da ta haramta nuna bambancin addini, a wuraren aiki, ta shafi dukan kamfanonin dake Kasar Amirka, wadanda ke da ma'aikata 15 ko fiye da haka. A cikin watan Yulin 2008, Hukumar ta EEOC, ta fito da wani kundin ka'idodi, mai shafukan 94, wanda ya funshi misalai da dama, wanda ya tilasta wa kamfanoni yin hakuri da sharudsan addinin da ma'aikata ke bi, kuma suka yi imani da su.

"Wannan kuma dama wani al'amari ne da kowa ke kaffa-kaffa da shi, domin kowa na tsoron duk wani abinda ya shafi addini. A bisa ga al'ada, mu kan yi tunanin cewa, babu ruwan ma'aikatu da abinda ya shafi addini, amma ba haka ba ne, ya zamar mana dole," in ji Bennett.

Kalubalan Bambance-bambance Da Ake Nunawa

Tun kuma farkon shekarun 1990, lokacin da hukumomin shige da fice suka fara daidata al'amurran da suka shafi bambancin da ake da shi, a harkokin al'adu da addini, a Amirka, sai irin koke-koken da ake kai wa Hukumar ta EEOC, suka kusan rubanya, ya zuwa dubu biyu da 880, a 2007. Irin bambance-bambancen da ake nunawa, tsakanin mace da namiji da kuma na launin fata sai suka zama ruwan dare, (inda suka kai kusan kashi biyu bisa uku, na irin kararrakin da Hukumar ta EEOC ke samu), amma sun jima ba su karu ba, a cikin shekarun da da shude, yayinda kararraki game da Kyamar addini ta yi tashin gwauron zabo, daga kashi 2.1 cikin 100, ya zuw kashi 3.5 a cikin 100, na kararrakin. Bayan kuma harin da aka kai, ranar 11 ga watan Satumba, sai Hukumar ta EEOC ta maya da hankali ga kare mutuncin Musulmi da Larabawa da jama'ar Kudancin Yankin Asia da kuma mabiya addinin Sikh, daga duk wata tsangwama, a wuraren aiki.

A watan Disambar 2001, Kamfanin motocin hawa na Alamo Rent-A-Car, ya kori Bilan Nur, 'yar shekaru 22 da haihuwa, kuma 'yar asalin Kasar Somalia, daga aiki, domin kawai ta fi ta cire lullubin dake kanta, a lokacin azumin watan Ramadan.



Darektar Kungiyar Larabawa, haifaffun Kasar Amirka, dake Birnin New York ce, Linda Sarsour, a gefen hagu, take hira da abokiyar aikinta, Muna Irziqat. Kungiyar ta Sarsour ta kare mutuncin Larabawa, haifaffun Amirka ne, kusan dubu 300, dake yankin Birnin New York City.

Hukumar ta EEOC ta kai karar kamfanin na Alamo, a madadinta, bayan kuma kusan shekaru shida, ana tabka shari'a, alkalai suka yanke hukuncin da a biya yarinyar kudin albashinta, dolar Amirka dubu 37 da 640, da

kuma diyyar dolar Amirkha dubu 250. “Al’kalan sun fi amincewa da hujjojin da kamfanin na Alamo ya gabatar” game da dalilan da suka sanya aka kori Nur daga aiki, in ji lauyar Hukumar ta EEOC, Sally Shanley. Sai da ma kamfanin na Alamo ya biya dolar Amirkha dubu 250, don a kashe maganar. Har yanzu mai kamfanin bai ce komai ba.

Har yanzu kuma, ba a gabatar da shari’ar wani ma’akacin gyaran bututun ruwa, Clarence Thomas ba, wanda aka tilasta wa da ya riña zuwa aiki, a ranakun Lahadi, da safe, a matatar mai ta kamfanin ConocoPhillips, dake Linden, na New Jersey. Thomas ya ce da farko dai an fada masa ne ya riña yin amfani da lokacin hutunsa, don maye gurbin ‘yan awowin da yake yi, amma daga bisani sai aka hana baki daya. Kakakin babban ofishin kamfanin tatar man, dake Birnin Houston, Bill Graham, ya ce “muna mutunta abubuwan da suka shafi ma’akata, kuma kamfanin ya hana a nuna wa wani ma’akaci bambanci ko a tursasa masa, ta kowane fanni.” Ya lura cewa, ma’akatan dake cikin kungiyar ma’akata, irin su Thomas, na da ‘yancin da za su gabatar da kukansu ga kungiyoyinsu “ko kuma su gabatar da kukansu ga kamfanin na ConocoPhillips, ko da a wayar tarho ne.”

Har yanzu kuma, ba a sasanta ba, game da takaddamar da ake yi, tsakanin ‘yan kwangilar Filin Jirgin Saman St. Paul, wanda shine na 21, a cikin filayen jiragen sama da suka fi zirga-zirga, a duniya, dake Birnin Minneapolis, da kuma muslimin direbobin motocin haya, ‘yan asalin Kasar Somalia. Fasinjoji fiye da dubu 4 da 800, direbobin suka kauracewa, a tsakanin 2002 da 2007, domin sun ga fasinjojin dauke da barasa, a cikin kayayyakinsu.

Da farko dai an umurni direbobin da suka fi daukar fasinjojin ne, da su fice daga harabar filin jirgin saman, amma a cikin watan Mayun 2007, sai aka soke lasisin duk direban da aka samu ya aikata hakan, a karo na farko, har tsawon kwanaki 30, sai kuma soke lasisin har na tsawon shekaru biyu, idan ya kara.

Akwai direbobin motocin haya, Musulmi da dama, dake aiki a sauran filayen jiragen saman dake Amirkha, amma ita ce matsalar farko da aka samu, a wadannan garuruwa biyu. “Ni kam ban san abinda ya sa irin wanan ba ta faruwa, a sauran filayen jiragen saman ba,” in ji darektan hulda da jama’a na Hukumar Filayen Jiragen Sama, Patrick Hogan. “Ina tsammani ba za ta rasa nasaba da irin yadda wani bangare na wadsansu mutane ke fassara Al’kūr’ani ba.” Amma Kungiyar Musulmin Amirkha, dake Birnin na ba ta mayar da martini ba.

Shin irin yawan karrakin da Hukumar ta EEOC ke samu, na da wata alakar cewa, al’amarin ne ke kara muni? “Da wuya, a bayar da amsar wanan tambayar, kai-tsaye,” in ji mataimakiyar mai bayar da shawarwari game da harkokin shari’ā, ta Hukumar ta EEOC, Dianna Johnston. “Ana samun karin koke-koken nuna bambancin addini, a wuraren aiki, a Amirkha, ciki shekaru goma, zuwa ashirin, da suka wuce.

Wannan ma, wata alama ce. Har ila yau, yanzu jama’a sun fi kokawa game da abubuwan da suka shafi addini, a wuraren aiki, da kuma halin zamantakewa, baki daya. Wannan kuma shi ya kawo karuwar irin rashin fahimtar da ake samu.”

Doka ba ta na kare mutuncin addinan duniya ba ne, kadai, har ma “ta funshi duk abinda ya shafi dabi’o’i da tunanin jama’a, da ya tabbatar da abubuwan da suke da kyau da wadanda ba su da kyau,” in ji Johnston. Bugu da kari, dokar na kare mutuncin wadanda ba su da addini.

Ma’akata kan yi amfani da Sharadī na Bakwa, na Dokar ‘Yancin Jama’a, a abubuwan da ke haddasa rashin jittuwa da dama, game da awowin aiki, ko kuma irin tufafin da ake sanya wa, irin su *yarmulke* ko *kufi* a wajen gudanar da harkokin addini. Alal misali, a Birnin Detroit, Hukumar EEOC ta kai karar kamfanin harkokin kiwon lafiya na HCR Manor Care, wanda ke da tarin asibitocin yara, saboda ya kori wata ma’akaciya aikin jinya, wanda ke daura wani dagumi, watau *kirpan*, a karkashin suturarta. *Kirpan*, wani dagumi ne da ake yi, na dakusassar askar da fadinta bai ta wuce inci uku ba, wadda kuma tana daga cikin alamomin addinin Sikh.

Addinai da dama na goyon bayan da a janyo hankalin jama’a ga shigo su, wadsansu kungiyoyin ma sun ce, Sharadīn na Bakwai, ya bai wa mabiyansu ‘yancin da su riña yin wa’azi, a wuraren aiki, da inda ma’akata ke shakatawa, da kuma yin tambayoyi game da addinan sauran abokan aikinsu.

Amma idan ma’akaci ba ya son haka, to, dole fa su bari, in ji Babbar Mai Bayar da Shawarwari game da Harkokin Shari’ā ta Hukumar ta EEOC, Jeanne Goldberg. “Ma’akaci na da zabin da zai saurari duk wani zanceen da za a yi, game da addini, ko kuma ya hana ma’akatarsa tursasa ma sa game da addininsa.” Wannan shine ke haifa daidaituwar al’amurra, a tsakanin kamfanoni da kotuna.

A shari'ar da aka yi tsakanin **Peterson da kamfanin Hewlett-Packard Co.**, a 2004, Kotun Daukaka Kara mai daraja ta Tara, ta amince da korar da aka yi wa Richard Peterson, wanda ya ki amincewa da wata tallar da kamfanin na HP ya lika, a ofishinsa dake Birnin Boise, na Jihar Idaho. Peterson, wanda kirista ne, mai tsatsstsauran ra'ayi, ya fara rubuta wadansu ayoyin Littafin Bible, a bangayen ofishinsa, inda yake tir da luwadi, wanda shi kansa ya amince lafazin na bayar da haushi. Kotun daukaka karar ta ce, kamfani na HP na da "yancin da zai hana nuna bambanci da inganta yin hakuri da nuna kauna, a tsakanin ma'aikatansa."

Amma, a wannan shekarar, alkalin kotun tarayya dake Birnin Denver, ya yanke hukuncin da a bai wa wani ma'aikacin kamfanin AT&T Broadband, diyyar dolar Amirkha dubu 146, wanda aka kora, saboda ya ki sanya hannu akan manufofin rashin nuna bambanci, da suka amince game da bukatar "girmamawa da mutuncin bambancin dake dukan tsakaninmu." Alkalin ya ce, kamata ya yi kamfanin ya gano wata hanyar da zai yi hakuri da Albert A. Buonanno, wanda ya ce, a matsayinsa na Kirista, yana kaunar dukan jama'a, amma ba zai "mutunta" luwadi ba.

Manaja, mai kula da harkokin nuna bambanci, na Kungiyar Gudanar da Harkokin Ma'aikata, Eric Peterson, ya bayyana cewa, wannan kalubalanta da aka yi wa manajojin kamfanin na HR, ya fara nuna yadda ya kamata a tafiyar da harkokin jama'a, a wuraren aikin da ma'aikata kan dage akan bakansu, dangane da abinda ya shafi addini, ko halin rayuwa.

"Abinda kamfani ke bukatar ji shine, akwai yadda za a mutunta mutum, kowanci irin addini yake bi, ko kuma yana da dabi'ar neman mata ne, ko maza, don ganin sun yi mu'amala tare," in ji Peterson. "Ba dole ba ne, kuma su shaku da juna. Ba dole ba ne, ka gayyaci abokin aikinka, ko wani amini, zuwa shakatawa, a ranar Lahadi, bayan an taso daga addu'o'in mujami'u. Amma akwai bukatar ka yi aiki tare da su, kowace irin dabi'a suke da ita, haka su ma."

Ba dole ba ne, ra'ayin da aka bayyana a wannan labarin, ya nuna wani ra'ayi, ko manufofin Gwamnatin Amirkha.

Kungiyoyin Hadin Kan Addinai

Daga Gustav Niebuhr



Mazauna yankin garin Los Angeles, ne, a gefon dama, ke rusunawa wani waliyin mabiya addinin Thai Buddha, lokacin da zai karbi abinci daga garc su. Waliyin, wanda ya fito nc daga yankin Wat Thai, na Birnin Los Angeles, inda ake da makeken wurin bautar mabiya addinin na Thai Buddha, mafi girma, a Kasar Amirkha, wadda jami'anta ke zagayawa, duk mako, don neman gudunmawa daga makwabtansu.

*Yau, an fi shekaru 100 da wadansu kungiyoyin, a Kasar Amirkha, ke Kokarin gabatar da kawunansu ga wadansu kungiyoyin addinai da nufin ganin an samu hadin da fahimtar juna, a tsakanin jama'a. Gustav Nicbuhr ne ya Wallafa littafin nan mai suna, Samar da Fahimtar Mabiya Addini, Ya Fi A Yi Hakuri **Beyond Tolerance: Searching for Interfaith Understanding in America**. Har ila yau, Mataimakin farfesa ne, a fannin nazarin harkokin addini, a Jami'ar Syracuse, dake Birnin New York.*

Tun cikin 1991, wani limamin mabiya addinin Yahudanci, a wani wurin ibadarsu dake Birnin New York, a kan tsibirin Long Island, ya fara yi wa daya daga cikin shugabanninsa tambayar yiwuwar hadin kai. Nan ne, ya yi tambayar cewa, ko akwai Musulman dake son kusantar masu yin bauta a wannan wurin, don sanin ilmin makamar tabbatar da fahimtar juna, a tsakanin mabiya addinai? A cewar malamin wurin bautar Yahudancin

dake Beth-El, a yankin Nissau, na Birnin New York, Jerome Davidson, bai ga wani wani aibu ba, ga wannan manufar.

Tun kuma wannan lokacin yake gudanar da dawainiyar gayyatar sanannun wadanda ba mabiya addinin Yahudanci ba ne, irin su mabiya darikun Protestants da na Roman Katolika, a wani lokacin har da Musulmin Amirk, don zantawa da su, a wannan wurin bautar na su, na kasa. Amma, al'amarin bai yadu ya zuwa, kananan wuraren bautar na su ba, in ji shi. "Akwai muhimmancin gwada yin hakan."

Al'amarin zai dauki lokacin, amma a cikin shekara daya, wadansu manyan masu bauta a Beth-El, sun amince da su fara zantawa da takwarorinsu dake Kungiyar Musulmi ta Tsibirin Long Island, dake wani masallaci dake da 'yar tazara. Sun fara abin, gwanin armashi, inda suke musayar bayanai game da inda addinansu suka bambanta, dangane da harkokin rayuwa, irin abubuwani da ake yi, (tun daga lokacin haihuwa, da yadda ake bukuwan aure?), daga bisani kuma zu zarta ya zuwa, abinda ya shafi shika-shikan addinan, da litattafai.

Da ganin kuma sun fara fahimtar juna, sai Yahudawan da Musulmin suka fara daidaita bambancin ra'ayoyinsu game da Gabas Ta Tsakiya, wanda abu ne "mai tsauri," kamar yadda Davidson ya bayyana, a tantaunawar. A lokacin da muka yi hira da shi, game da nazarin wani littafi game da fahimtar juna, dangane da addinai, yanzu tantaunawar ta kai shekaru 15, ana yi. Na tambayi Faroque Khan, wani likitan dake shugabancin masallacin, cewa, "amma an samu wata wani canji?" Sai ya ce, a duk duniya ba, amma ya kara da cewa, "idan na taimaka wa fungiyoyin jama'a biyu, suka fahimci juna, shi kansa wani abun alfahari ne gare ni."

Indan har wanna labarin ya zama dabani, to, ba don komai ba ne, sai don saboda masu watsa labarai ba su bai wa irin wannan haduwar muhimmanci, wanda a kowane lokaci ake Kokarin nuna cewa labaru ne da suka shafi tashin hankali, amma ba bai wa juna hadin kai ba, a tsakanin fungiyoyin addinai.



Daliban makarantun Yahudawa da Musulman dake biranen Minneapolis da St. Paul, a Minncota nc, lokacin da suke musayar ra'ayoyi, a wani taron da Majalisar Mujami'o in St. Paul ta shirya, don samar da fahimtar juna a tsakanin addinai.

Amma tarurukan na Tsibirin Long Island sun fara daukar wani sabon salo, a Amirk. Duk da yake ana darsi-dari da tsoron irin bambance-bambancen da tarurukan, na addini, a cikin tsatson al'adun jama'ar Amirk, za su haifar, a kafafen watsa labarai, hadin kai, a tsakanin jama'ar Amirk dake da bambance-bambancen sai Karuwa yake yi. Al'amarin gudanar da tarurukan har ya zama jiki, tsakanin mabiya addinai, don yin musayar ra'ayoyi da gudanar da ayyukan kyautata jin dadin jama'a da kakkafa gidajen cin abinci da kuma shirya tarurukan ilmantar da kananan yara. Daya daga cikin binciken da Cibiyar Harkokin Addinai ta Hartford ta bayar da rahoton gudanarwa, a tsakanin mabiya addinan, watau kiristoci da yahudawa da musulmi da kuma sauransu, wannan Kokarin na bai wa juna hadin kai, da ayyukan kyautata jin dadin rayuwar jama'a, ya rubanya, har gida hudu, ga kashi 38 cikin 100 na mabiya addinan, a tsakanin 2000 da 2005.

Kasar Addinai

Hujjoni biyu da suka taimaka wa wannan al'amarin sunc, na farko dai shine Kasar Amirk, kasa ce ta addini, kamar yadda wani bincike ya nuna. Amirkawa na mutunta addinai da gudanar da su, wani abinda ya shafi rayuwar jama'ar Kasar, a da da kuma yanzu. A cikin watan Yunin 2008, Hukumar nan ta Pew, mai kula da Harkokin Addinai da Jama'a, ta bayar da wani gagarumin binciken da ta yi, na mutane fiye da dubu 35, inda ta bayyan cewa kashi 92 cikin 100 na Amirkawa, sun yarda da ubangiji, sai kashi 75 cikin 100 kuma da suke ce, suna ibada nc, a mako-mako, yayinda da damansu, ke yi, a kullum. Binciken ya kuma daidai da sauran bincike-binciken da aka bayar da rahotonsu, wanda ya nuna cewa Amirkawa 7 daga cikin 10, suna da addinin dake da "muhimmanci" gare su, ko kuma shine "hanyar rayuwarsu". Yaduwar imanin da ibadar kansu, sun samo asali ne, tun da magabatan Amirkawa. A cikin jawabinsa na ban kwana, a 1796, Shugaba George Washington, ya yi ifirarin cewa, jama'ar kasa ba za su iya tafiyar da harkokin mulki ba, su kuma samu cikakken 'yancin walwala,

sai idan suna da mutunci. Shi kuma mutuncin mutum, in ji Shugaba Washington, yana nan tsakanin addininsa da tarbiyarsa. (Amma bai ambaci wani addini ba.)

Na biyu kuma shine, irin hadin kan mabiya addinan, da ake samu, yana da alaka da halin zamantakewar jama'a a Amirkha, tun cikin shekarun Karni 20. A cikin watan Oktobar 1965, makwanni kafin majalisa ta fara muhawara, Shugaba Lyndon B. Johnson, ya sanya hannu, a kan wata gagarumar dokar sake fasalin harkokin shige da fice. Sabuwar dokar ce ta bude kafofin shigowar sababbn baki, daga yankinan Asia da Afrika da kuma Kudancin Amirkha, tururuwar da ta haifar da bambancin harkokin addini, a d'aukacincin kasar. Sabuwar dokar ta funshi ba kiristoci da yahudawa ba, kada, har da wadanda ke nahiyan, tun akalla Karni na 17, amma mabiya addinai, kamar su Buddha da Hindu da Jain da Musulunci da Sikh da Zoroasta, da dai sauransu.

A zahiri, wannan kauran, ya nuna cewa, a yankunan karkara da birane, Kiristoci da Yahudawa da Musulmi da Hindu da Buddha, suna cudanya da juna, a wuraren aiki da makarantu da kuma ma'kwabtaka. An samu karuwar jama'ar dake bukatar hadin kan wadsannan kungiyoyin. Wani musulmi, haiffaffen Kasar Indiya, Eboo Patel, wanda danginsa suka yi kaura zuwa tsakiyar yammacin kasar, a 1970, ya nemi ya taimaka, wajen kaucewa al'adun da ake da su, a da, dangane da zantawa da juna da kuma harkokin da kungiyoyin za su yi cudanya da juna. Bayan da ya sauke karatunsa a Jami'ar Oxford, Patel ya kafa wata kungiya Matasa don Fahimtar Juna Game da Addinai, a Birnin Chicago.

Babban aikin kungiyar, a makarantu, shine ta yi rajistar daliban da za su rika musayar ra'ayoyi, game da addini, da kuma irin imanin da suke da shi, kazalika da ayyukan sa-kai, da suka shafi gyaran gidajen masu karamin karfi da kuma sharer wuraren hutawa, a birane. Patel, wanda shine babban darektan kungiyar, ya bayyana cewa, ma'kasudin yin hakan, ba don janyo jama'a cikin addinai ba ne, sai don karawa daliban karfin zuciyar kusantar addinansu, da sanin irin abubuwani da suka yi kama, a tsakanin sauran addinan.

Tarihin Kungiyoyin Fahimtar Juna Game da Addini

Babban manufar bullo da jibintar juna, a tsakanin kananan addinan dake Birnin Chicago, ta samo asali ne, tun daga wani abun tarihi nan, tilo, da ya faru, a ranar 11 ga watan Satumbar 1893. Wani babban taron da kasashen dunia suka kira, a wannan ranar, a Birnin Chicago. An yi wannan taron la'kani da Taron Majalisar Addinan Duniya, inda aka gayyato wakilai goma-goma, daga addinai dabam daban, zuwa Birnin Chicago, don yin jawabai game da addininsu a kuma harkokin ibadarsu. An shafe makonni biyu, ana gudanar da wannan taron, wanda ya rakade kasa, don zama wani tafarkin kamanta harkokin addinai. Dubban jama'a, ciki har da masu d'auko wa jaridu labarai, zuwa kowane bangare, suka halarci taron. Abinda kuma, musamman, ya kara burgewa, shine irin yadda aka bai wa wadanda ba kiristoci ba, damar fadafar albarkacin bakinsu, musamman, wadsansu malaman addinin Hindu, biyu, da ake kira Swami Vivekananda, da kuma wani waliyin addinin Buddha, Anagarika Dharmapala. Kowannansu ya yi bayani ne, game da wani addinin da Amirkawa ba su sani ba, ko kuma ba su fahimta ba. Dukan mutanen sun yi wa wadanda suka halarci taron da 'yan kallo da kuma masu karanta jaridu, yadda taron ya gudana. Kowanee, daga cikin mabiya addinan, na yankin Asia, ya yi kira da a rika zantawa, da girmama addinan juna, a dunia.

A ranar farko, Vivekananda, ya yi jawabi ne game da zaman majalisar, wanda aka bude da kada karaurawar da ya "murkushe tsatsauran ra'ayin addini." Mun gane, mun kuma san cewa, wannan jawabin, mai ma'ana, ba a san shi ba, a cikin shekarun da shude, amma kalmomin da ya fada, sun kara wa jama'a zimma.

Majalisar ta rufe taronta ne, ba tare da ta nasa wadanda za su gaji ya'da afidodinta ba. Don haka ba a fara ganin fa'idar wannan taron ba, a Amirkha da Ingila, a tsakiyar shekarun 1990. Bayan kamar shekaru 100 da zaman wannan majalisar ne, dubban jama'a suka halarci wani taro a Birnin Chicago, a 1993, wanda yawan jama'ar ya isa kafa kungiya ta din-din-din, don ci gaba da kiran irin wadsannan tarurrukan, a dunia. Majalisar Addinai ta Duniya, (CPWR), ta kira tarurruka, a 1999, a Birnin Cape Town, dake Afrika ta Kudu, da Birnin Barcelona, dake Kasar Spain, a 2004, inda kuma aka gudanar da wani, a Kasar Australia, a 2009.

Su kuwa Amirkawa, ba su ga muhimmancin irin wannan taron ba, sai lokacin da aka yi shi a Tsibirin Long Island example. Al'amurra da dama sun faru, tun lokacin da aka kai harin ranar 11 ga watan Satumbar 2001, a biranen New York City da Washington, D.C. Kodayake irin barnar da aka y ice, ta haifar da karin zaman dardar, a tsakanin musulmi da wadanda ba musulmi ba, a wadsansu wurare, amma ba duk al'amarin ya shafi kasashen dunia ba. Alal misali, ana kai wadsannan hare-haren, a biranen Seattle da Denver da kuma Washington, D.C., sai Kiristoci da Yahudawa suka barko, don kare masallatai, don kada a yi ma su barna, suka kuma tabbatar wa da ma'kwabtansu da abokan aikinsu, Musulmin, cewa babu abinda zai same su. Daga bisani kuma, sai aka barke da gudanar da tarurrukan zantawa da juna. Su kuma Musulmin Amirkha, sai suka ri'ka gudanar da bin gidaje, don yin "wa'azin" bayyana wa ma'kwabtansu, abinda ake kira Musulunci.

Aka kuma tabbatar wa da duniya cewa, al'amarin bai shafi sauran kasashen ba. Amma mabiya addinai da dama, a Amirk, ba su shiga sahun wannan al'amari ba. Wadansu abin bai zauna ma su, a zuci ba, yayinda wadansu suka yi ta buttutai game da wannan taron, inda suka yi imanin cewa, addininsu ne, kadai, ke da cikakkar gaskiya. Don haka, sake bullo da zantarwar ta addinai, bata lokaci ne, ko ma ya munana al'amurra, in ji wadansu mutanen. Amma a karkashin Kwaskwarimar Dokar 'Yancin Bil Adama, ta Amirk, wadda ta bayar da 'yancin gudanar da harkokin addini, ga kowane mahaluki, irin wadannan mutanen na da ikon da za su kare addininsu da dabi'unsu.

Amma a cikin rahoton Hukumar Pew, da muka bayyana, mun nuna cewa mafi yawan Amirkawa, ba dabbobi ba ne, idan aka yi batun addini. Kamar kuma yadda na tabbatar a bincikena, da dama ba su ma da bukatar sanin wani addinin makwabtansu, ko ma su yi shi, kuma a shirye suke, su gane abinda ke nan.

Da dama kuma al'amarin ya kara wayar ma su da tunaninsu. Amma, mai yiwuwa, babu inda za a kara fahimtar al'amarin, sai daga idan an tuna da jawabin da Rev. Martin Luther King Jr., ya rubuta, shekaru 41 da suka wuce. A matsayinsa na bakar fata, mai wa'azin Darikar Baptist, za a fi saninsa da irin yadda ya yi jagorancin fungiyar kwatar 'yancin jama'a, a Amirk. Amma a gabani mutuwarsa, sai ya kullo abota da wani waliyin addinin Buddha, dan gudun hijira, daga Kasar Vietnam, Thich Nhat Hanh, wanda ya zo Amirk, don neman ganin an samu zaman lafiya. Rokon Nhat Hanh, na zaman lafiya, da sasanta juna, a Kasar Vietnam ne, ya janyo ra'ayin King, wanda daga bisani ya zabe shi, don samun lambar Yabo ta Duniya. A wannan lokacin ne kuma, King ya Wallafa wata kasida, inda ya roki makaranta da su yi tunanin bil adaman da aka gadar wa 'aljannar duniyar' da dole mu zauna tare." King ya ambaci addinai irin su Yahudanci da Gentile da darikun Roman Katolika da Protestant da Musulunci da Hindu, inda ya roke su da su zama 'yan uwan juna, a ra'ayoyi da al'adu, amma ba wadanda "za su taba rabuwa ba, don haka dole, su yi ha'kurin zaman lafiya da juna."

Ba dole ba ne, ra'ayin da aka bayyana a wannan labarin, ya nuna wani ra'ayi, ko manufofin Gwamnatin Amirk.

Karin Bayanai

Daga Litattafai da Kasidu da Yanar-gizo da Fina-finai Game da Kananan Addinai a Amirk

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YANAR-GIZO

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Association of Religious Data Archives (ARDA): A Jami'ar Pennsylvania (ARDA) na wadata bayanai game da Amirkha da addinan duniya da manyan tarurruka da masu Nazari da malamai da kafafen watsa labarai <http://www.thearda.com>

Boisi Center for Religion and American Public Life: Kungiyar Masana ta Kolejin Boston, da kwararu da kafofin watsa labarai da tantaunawar shugabannin addinai da tasirin addinai, da kuma halin rayuwar Amirkawa. <http://www.bc.edu/research/boisi>

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Jami'ar Rice. Cibiyar Boniuk na bunkasa yanayin gudanar da zaman lafiya, mai dorewa, a tsakanin mabiya addinai <http://boniuk.rice.edu>

Center for Religious Freedom: Cibiyar Hudson don habaka 'yancin gudanar da addini, a matsayin manufotin Harkokin Kasashen Wajen Amirkha. <http://crf.hudson.org/>

Education As Transformation Project Hukuma ta Duniya, wajen gano muhimmancin bambancin addinai ga ilmi. www.wellesley.edu/RelLife/transformation

Forum18

Forum 18 wata kungiya ce ta ci gaba da aiwatar da Sashe na 18, game da Yarjejeniyar 'Yancin Dan Adama ta Duniya. Yanar-gizon ta fi mayar da hankali ne ga bayar da rahotonnin duk wani abinda ya shafi keta 'yancin dan adam. <http://www.forum18.org/>

Hartford Institute for Religion Research: Cibiyar Koyar ta Addinin Kirista ta Hartford. Wannan cibiyar na gabatar da Nazari game da al'amurran da suka shafi addinai don kawo fahimtar juna da ilmantar da jama'a.

Pew Forum on Religion & Public Life: Kungiyar mai zaman kanta da bayar da shawarwarin inganta kwakkwarar fahimtar juna game da harkokin jama'a da addinai. <http://pewforum.org>

U.S. Religious Landscape Survey: Hirar da aka yi da Amirkawa fiye da dubu 35, wadanda shekarunsu suka fara daga 18 zuwa sama, wannan rahoton na binciken Cibiyar Pew, ya bayar da cikakkun bayanai game da kawanceen addinan jama'ar Amirkha. <http://pewforum.org/docs/?DocID=279>

Pluralism Project: Jami'ar Harvard. Wannan nazarin ya yi kokarin taimaka wa Amirkawa sanin yin abinda ya kamata game da bambancin addinai, ta hanyar gudanar da Nazari da jibintar jama'a da kuma yayata dukan wani bayani. <http://www.pluralism.org>

Religion and Culture: Meeting the Challenge of Pluralism: Tunanin Gidauniyar Ford ne gake da muhimmancin al'adun addinai da kyautata dabi'o'insu da kungiyoyinsu. <http://religionandpluralism.org/>

Tanenbaum Center for Interreligious Understanding: Kungiyar da ba ruwan da addini, da ta dukufa wajen ragewa da rigakafin tashe-tashen hankulan da ake yi, da sunan addini. <http://www.tanenbaum.org>

Teaching Tolerance: Cibiyar Harkokin Shari'a ta Kudancin Poverty ce, mai koyar da Dabarun Hakuri da Juna, ta kafa wannan kungiyar, a 1991, da nufin inganta huldsar fungiyoyin da kuma taimaka wa daidaita rayuwar kananan yara, a makarantu. <http://www.tolerance.org/teach/magazine/features.jsp?p=0&is=41&ar=850>

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America's New Religious Landscape (2002): Producer: Religion and Ethics NewsWeekly. Synopsis: Documentary depicts religious diversity in the United States. Running time: 60 minutes

A Son's Sacrifice (2006): Producer: Yoni Brook, Musa Syeed. Synopsis: Documentary follows the journey of a young American Muslim who struggles to take over his father's halal slaughterhouse in New York City. Running time: 30 minutes

Exploring Religious America (2002): Producer: Religion and Ethics NewsWeekly. Synopsis: Based on a survey of religious tolerance, beliefs, and practices in the United States, this film presents data and video stories in four areas: religious diversity, Protestants, Catholics, and spirituality in the United States. Running time: 90 minutes

Three Faiths, One God: Judaism, Christianity, Islam (2006): Producer: Auteur Productions. Synopsis: Documentary compares similarities and differences in religious beliefs among Islam, Christianity, and Judaism. Running time: 120 minutes



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OFISHIN HARKOKIN WATSA LABARAN DUNIYA NA GWAMNATIN AMIRKA